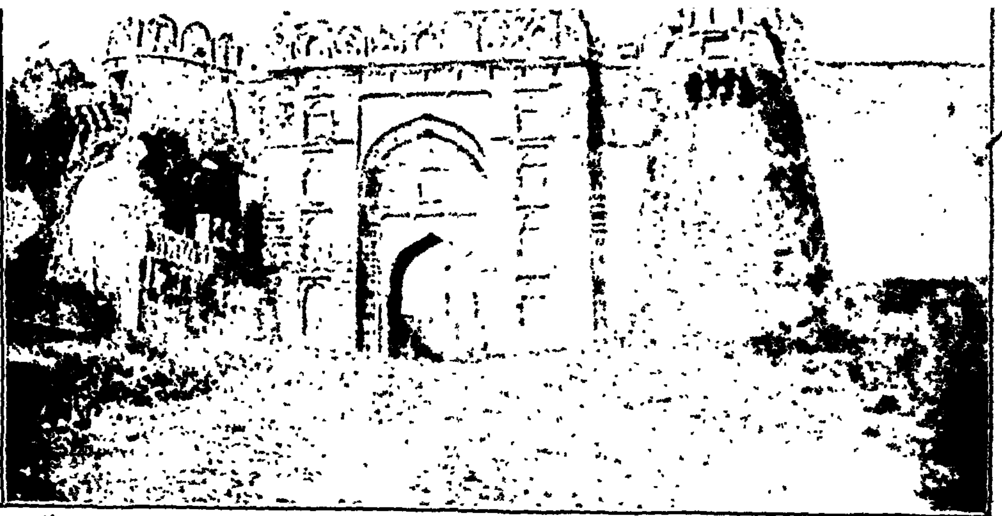
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FOREWORD

History and literature bear testimony to the fact that wherever the Muslim people settled for a time they left the traces of their culture and civilisation there. We are proud to see the achievements of our forefathers in the Islamic countries of Asia, Europe and Africa in the various domains of Arts and Science. In this their noble mission the Savants were liberally equipped with funds to continue their literary pursuits by the Sultans and Emirs alike who often vied with one another in the matter of patronising them. It is due to this sort of lavish help by the kings and nobles of the past that the Scholars were able to produce their excellent works and consequently the different branches of Arts and Science flourished to such a pitch.

India, like all other Muslim lands of adoption, has been from the very beginning a centre of Muslim learning and culture. Our brethern in faith who came to this country not only as conquerors but also as peace-loving settlers, gave every sort of impetue and patronage to improving and enriching the different fields of Muslim Literature and Science, Theology and Jurisprudence etc. This patronage was extended with princely liberality and there are numerous cases on record in which a royal patron's appreciation of a single poem found expression in the poet being weighed in the balance against pure gold and the gold presented to him.

Jaunpur was one of the famous centres of Islamic learning in India. Since its foundation by Sultan Firuz Tughlaq in about 1371 A. D. and after its being the metropolis of the Sharqi Kings (1394-1500 A. D.) the city had been adorned with beautiful and spacious mosques, madrasahs and monasteries where the Scholars and devotees flocked from different parts of the world. The learned men and the divines of the place enjoyed stipends and jaigirs from the Emperors and Governors of the province uptil the time of the Nawwabs of Oudh. The author Maulana Khair-ud-Din Muhammad gives in his book a short account of some of the principal savants that flourished during this long period.

The learned Professsor, Maulvi Md. Sanaullah is to be congratulated on his attempt in editing this Memoir of the Ulemas of Jaunpur in original Persian as well as translating it into plain English for the benefit of those readers who are not acquainted with the author's language. My friend's enterprise in publishing this work is worthy of all praise. It is entirely in accord with the true spririt of scholarship of the Muslim people—a spirit that endures inspite of the decadence of patronising zeal in our own age. The silent-working Professor has, by bringing before the public this nice and useful work helped us a good deal in knowing about the savants of old and giving us an inkling into the social condition of the past ages. The publication of the book has really filled up a gap in the literary history of Muslim India, and thus a valuable work which was as yet hidden from public eyes has now come within the reach of all. Its

translation into English has undoubtedly rendered the edition all the worthier.

I think it will not be out of place to mention here something which are of course personal, about the editor and translator of this work. Prof. Sanaullah is at present Head of the Department of Arabic and Persian in Presidency College, the premier institution in Bengal, and as such, it really adds much to the fame, reputation and tradition of the College that one of its professors brings out a fine specimen of his close and constant studies in the field of Oriental literature. I know the Professor since his young days of student life while he was one of my best pupils in the Post-Graduate Classes of the Calcutta University and it is since that very time that I have ever been greatly impressed by his regular and painstaking studies. It will give me one of the greatest pleasures of my life to see that the book attracts the attention of the educated people and acquires worthy patronage and appreciation for its editor.

Calcutta
15*th* March, 1934

M. Kazim Shirazi,
(Khan Bahadur)
Late Persian Instructor to the Board of Examiners,
Prof. University College, Calcutta.
and
Fellow, Calcutta University.

PREFACE.

The author of this book entitled the *Taskirat-ul 'Ulama'* (A Memoir of the Learned Men) is Mawlana Khair-ud-Din Muhammad of Jaunpur. In his autobiography at the end of this book, he says that he was born in 1165 A. H. (1752 A. D.) at Allahabad. He completed his education at Jaunpur with Mawlana Muhammad 'Askari and served as a teacher there. He afterwards left Jaunpur for Allahabad and had a chequered career ever since. He was for some time a companion and courtier of Emperor Shah 'Alam and Nawwab Asaf-ud-Dawlah and enjoyed the friendship and patronage of some European officers. In 1796 A. D. Mr. Abraham Willand a high-souled British official came to Jaunpur as its District Judge and helped the author in various ways. It was at Mr. Willand's suggestion that he composed the present work and dedicated the same to Lord Marquis Wellesley, Governor General of India (1798-1805). The author approached His Excellency the Governor-General with the book as a petition for the sanction of an adequate sum for reviving a fullfledged Madrasah at Jaunpur. He was a prolific writer and an erudite scholar and composed books on different branches of Islamic studies and Indian History.

The author divides the book in three chapters.

Chapter I gives an account of the City of Jaunpur which was founded by Sultan Firuz Tughlaq, the Pathan Emperor of Delhi (1351-1388 A. D.) in 772 A. H. (1372 A. D.). It was beautified with mosques, Madrasahs and other buildings by successive Emperors and Governors. During the reign of Sharqi Kings (1394-1500) it became their metropolis. The first Sharqi King was Khwajah Jahan, the Vazir of Emperor Mahmud Tughlaq (1393-1410), who deserted his master and founded an independent kingdom comprising Behar, Oudh, Kanauj and Bahraich. The pious Institutions at Jaunpur received lavish patronage from local governors as well as the Emperors of Delhi up to the time of Emperor Muhammad Shah (d. 1748), but since the time when Jaunpur came under the control of the kings of Oudh, it received scant attention from them and its erst-while prosperous Madrasahs began to be deserted. Though Warren Hastings, Governor-General of India (1772-85), was a patron of learning and established several Madrasahs in this country, no one represented to him the necessity of the restoration of old Madrasahs of Jaunpur. It was during the Governor-Generalship of Marquis Wellesley (1798-1805) that the author submitted this work to His Excellency in 1801 A. D. and dedicated it to him in the hope that the noble Lord would be pleased to revive at least one Madrasah at Jaunpur.

In chapter II of the book the author having divided the long time between the reign of Firuz Tughlaq and Shah Alam into several periods, gives us a short bio-

graphy of some among the hosts of Muslim Savants and Divines of India in every period. Thus he mentions the following periods and the learned men who flourished during those periods :—

1. Period of Sultan Firuz Shah (1351-88) -Mawlana 'Ala-ud-Din.
2. " " Sultan-ush-Sharq Khwajah Jahan (1394-99) -Mawlana Sharaf-ud-Din Lahuri.
3. " " Sultan Ibrahim Sharqi (1400-1440).
   1. Qazi Shihab-ud-Din Daulatabadi.
   2. Qazi Abd-ul- Muqtadir.
   3. Qazi Nasir-ud-Din Gumbudi.
   4. Shaikh Abul Fath.
   5. Shaikh 'Isa of Delhi.
4. " " Sultan Mahmud Sharqi (1440-56) and Sultan Husain Sharqi (1456-1500)
   1. Muhammad Bin 'Isa
   2. Baha-ud-Din Jaunpuri
   3. Mawlana Ilah Dad.
5. " " Sultan Bahlul Ludi (1450-88) and Sikandar Ludi (1488-1516) Mawlana Safi.
6. " " Emperor Babar (1526-1530) -Qazi Abd-ul-Jabbar.
7. " " Humayun (1530-56)
   1. Shaikh Kabir.
   2. Mawlana Shah Aziz-ullah bin Shah Niamullah.
   3. Mawlana Ghazali Mashhadi.

8. Period of Emperor Akbar (1556-1605)
   1. Shaikh Mubarak.
   2. Shaikh Ali Muttaqi.
   3. Mir Haji Sadr.
   4. Mir Yusuf Mashhadi.
9. " " Emperor Jahangir (1605-27).
   1. Mulla Farrahi.
   2. Mulla Muhammad Afzal Jaunpuri.
10. " " Emperor Shah Jahan (1627-58)
   1. Mulla Mahmud Jaunpuri.
   2. Shaikh 'Abd-ur-Rashid.
11. " " Emperor Alamgir (Aurangzib) (1658-1707)
   1. Shaikh Muhammad Mah.
12. " " Emperor Muhammad Shah (1719-1748)
   1. Shaikh Gholam Ghaus.
   2. Mulla Muhammed Ali.
   3. Qazi Musta'id Khan.
   4. Mawlana Muhammad 'Askari.

In chapter III, the author discusses how an efficient Madrasah and a Library can be established easily at Jaunpur if his proposal be approved of by the Governor-General, Lord Marquis Wellesley.

In the "Conclusion" the author gives a short account of his own life. He finished the composition of of the book in 1216 A. H. (1801 A. D.).

There is a general paucity of printed books which could give the reader a detailed account of the learned men of India of the past, and so the present book, containing as it does a lucid account of a number of Ulamas of old, would be found useful and interesting by those who are really interested in the subject.

Further the book will give not only an account of a particular centre of learning during the Muslim rule in India but also place before the readers an idea of the tremendous influence which the savants and Divines exercised over all sorts of people including the aristocrats, as well as the great respect and honour which they commanded from all quarters.

As no other Ms. copy of the Persian text has been available to me, it has not been possible to give the different variants. The Ms. at my disposal was not free from clerical mistakes. So I had to use my discretion in the preparation of the present text.

I am greatly indebted to Shams-ul-Ulama Dr. M. Hidayet Hosain, Principal, Calcutta Madrash who kindly suggested to and secured me the Persian Ms. for editing and translating into English. But for his kind help the book would not have seen the light of the day.

My thanks are also due to Prof. Osman Ghani M. A. Islamic Intermediate College Dacca, Prof. Taher Rezwi, M. A. my colleague and Moulvi Muin-ud-Din Hosain B.A. of the Noor Library, Calcutta, for material help they rendered me in bringing out this book.

I am grateful to my teacher Aga Md. Kazim Shirazi, Professor, University College, Calcutta, for his kindly writing the Foreword for this work.

In conclusion I would crave the indulgence of the readers for various errors of omission and commission that have crept into the book.

Presidency College
Calcutta,
5th March, 1934

Muhammad Sanaullah

CONTENTS

Note on Transliteration.

The system of transliteration as in vogue among the oriental scholars could not be strictly followed in the present work due to the press where the book had to be printed. The Arabic letters ذ - ز - ض and ظ have been generally represented here by z, ث - ص and س by s, غ by gh, ق by Q, and و by u.

Errata.

Page 17 ll. 25, 27, *For* Sharf *read* Sharaf
„ 20. l. 32 „ Invided „ Invaded
„ 23. l. 11, 32 l 25, 33 l 5 „ Bazudi „ Bazdawi
Page 28 ll. 8 and 11, For Khwajah Muhammad Isa
read Khwajah Hazrat Muhammad b. Hazrat Isa.
„ 44 l. 9. Over the line beginning with Mir Yusuf, there should be heading Mir Yusuf Mashhadi.
„ 58. l. 15. The heading Shaikh Muhammad Mah should be omitted.
79. ll 1-5 For "This humble person...Shustar." Read "This humble person made a selection of the book Majalis-ul-Muminin of Mir Nurullah Shustari—a voluminous book consisting of not less than 200 big forms—in clear Persian within a month."

Page 1. l. 2 of the Text for تمهيد read تهنيه

In the name of God the merciful and the compassionate

INTRODUCTION

Thanksgiving to the Knower of the Invisible world is beyond all power of speech and writing (even) of the most eloquent and enchanting learned men, and it is above all zeal and enthusiasm (even) of the greatest and the most honoured devotees. One who has mastered all the external and internal sciences[1] inspite of all his abundant knowledge, confessed his inability[2] to understand Him and opened the tongue of apology in comprehending these mysteries (of Divine praise). And blessings of God be upon him (the Prophet Muhammad) and all his descendants.

Now to proceed. The humble Khair-ud-Din Muhammad[3] says, that the Creater of the world, exalted be His Majesty, has brought this world into being in a wonderful way and with beautiful arrangements, and preferred the excellence of knowledge and learning to all other external and internal excellences. For honouring and respecting this class of men He has in every country created Kings who are specimens of

[1] This refers to the Prophet who said *'Ullimtu ilmal-Awwalin wal Akhirin'*—the 'knowledge of the ancients and the moderns has been conferred upon me.'

[2] It also refers to the Prophet who said *'Ma 'araftu haqqa Marifatika"*—I have not understood as I should have understood Thee, O God.

[3] An account of his life is given at the end of this book.

His perfect power, and having ordained the seed of love for this class of men as a means for their salvation, He has sown it in the soil of their hearts. It is for this reason that the chiefs of every religion and the leaders of every faith, specially the English Officials, respect and honour the learned and the virtuous in every way, and they consider the learned men of other religions better than the ignorant people of their own faith Therefore on this occasion when the celebrity of the arrival of the master of necks of the people, the lord of the sword and the pen, the illuminator of the pearl of good fortune and prosperity, the elevator of the rank of dignity and grandeur, the just appreciator of the worth of the learned, the true estimator of the jewel of the ambitious, the solver of the difficulties of the helpless, the applier of ointment to the sores of the broken-hearted, the possessor of a generous heart, the master of enlightened judgment, the bestower of life, the decorator of the world, the consolidator of the pillars of the state and pomp, the cream of the nobles of the high rank, the special counsellor to His Majesty, the King of England whose beneficence is ever flowing and whose court is as elevated as Saturn, the noblest of the nobles, the administrator of the protected states of India, the lord (Nawwab) of sublime titles, Governor-General Lord Marquess of Wellesley [1], may the shadow of his lordship fall upon the heads of the inhabitants of the seven regions,—reached my ears, and the good

[1] Governor-General of India from 1798 to 1805, A.D.

news regarding the appreciation of the learned, and the recognition of the merit of scholars by that Lord, the bestower of crown, the conqueror of countries, the Faridun[1] in dignity and Alexander in grandeur, penetrated the cars of my understanding, I desired that by means of an elegant memoir of theologians, I would gain the honour of being admitted to his Lordship's presence and considered fit, for receiving his exalted favours and bounties. Keeping in view the story of the ant and the locust and having written something about the conditions of the city of Jaunpur, the seat of learning and the place of origin of scholars and also about the affairs of the learned men of every period, I have brought this memoir to his exalted court. Now it is my hope from that sun of the heaven of liberality and bounty which throws its light far and near that this humblest of presents will gain the honour of acceptance.

Though a fault, it is ingenuity for an ant
To carry the leg of a locust before Solomon.

I have styled this book as *Tazkirat-ul-Ulama* (Memoir of scholars) and divided it into three Chapters and one Conclusion.

---

[1] Faridun—one of the greatest rulers of Persia. He flourished about 800 B.C. and was the son of Abtin of Pishdad dynasty. He defeated Zahhak, the tyrant and imprisoned him in a cave of Damawand. He was noted for his great justice and splendour of his reign.

Tazkirat-ul-Ulama.

CHAPTER I.

AN ACCOUNT OF THE CITY OF JAUNPUR

This city has been a mine of knowledge and a treasure-house of learning and perfection from its very inception. Mulla Muhammad Isfahani writes in the "Siyar-ul-Muluk"[1] (account of kings) that all the provinces of India are places of origin of scholars and the birth-places of men of perfection, especially the provinces of Oudh and Allahabad, for in every city and village of the two provinces Madrasahs, education societies, monasteries and mosques have been adorned with the presence of accomplished and skilful teachers, and in very Madrasah and monastery there have been hundreds of students—the seekers of knowledge and acquirers of excellences who raise the cry *'Is there any more'* [2].

In the province of Allahabad, there is a city which was founded by Sultan Firuz [3] of Delhi in 772 A. H.

[1] There is one "Siyar-ul-Muluk" known as "Kitab-us-Siyasat" by Nizam ul-Mulk, Prime Minister of Alp-Arslan and Malik Shah on the arts of Government. The author died in 485/1093. But the work by Mulla Muhammad is not mentioned in noted catalogues.

[2] It occurs in Chapter 50 of the Qur'-an entitled 'Qaf'. On the Day of Judgment when the sinners will be cast into hell, it will cry 'Is there any more' *i. e.* it will want an increasing number of the condemned persons to fill its belly.

[3] Sultan Firuz Tughlaq, the Pathan emperor of Delhi during 1351-1388 A. D.

and was named Jaunpur. During the reigns of the Sharqi Kings [1] it became their metropolis. There were constructed hundreds of mosques and Madrasahs within the fort of the city and around it. The learned men and devotees flocked there from different parts of the world. The Kings and Governors of the city used to distribute stipends and medals and grant jaigir to everyone of these so that the teachers without any anxiety in their hearts gave lessons to the students, and holy persons imparted practical guidance to the acquirers of knowledge. The authorities of the Madrasahs and monasteries vied with one another in respecting and honouring the students who used to come in larger numbers from distant countries. Shah Tahmasp [2] the late emperor of Persia, in his very first interview asked Humayun, the King of India about the learned men of Jaunpur and being ap-

[1] Sharqi Kings of Jaunpur (1394-1500 A. D.). Khwaja Jahan, the Vizir of the Emperor Mahmud Tughlaq (1393-1412) of Delhi, deserted his master and founded an independent Government at Jaunpur whence he and his successors, held sway for a time over Bihar, Oudh, Kannauj and Bahraich with considerable state as their noble monuments testify, and made war upon their former masters at Delhi (which they twice besieged). and their neighbours the Kings of Malwa. In 1476 Jaunpur was conquered by Sikandar Ludi, the Emperor of Delhi and he united it to Delhi, but the adherents of the banished Husain Shah tried for some years, to restore the fallen dynasty.

[2] Shah Tahmasp was the eldest son of Shah Ismail, the founder of the Safawi dynasty. Tahmasp ruled Persia from 1524-1576 A D Humayun driven out from India took refuge with Tahmasp who received him courteously (1543 A. D.) and helped him with an army to regain the throne of Delhi (1555).

after enquiring into the income and expenditure of each of the teachers and venerable holy men used to increase his stipend and Jaigir in consideration of his circumstances. Princes and nobels who happened to pass by that quarter, used out of respect to visit these Madrasahs and monasteries, and make large presents to them, in order to please the kings. At last in the reign of Muhammad Shah, the province of Oudh and the government of Benares and Jaunpur were entrusted to the care of Nawwab Burhan-ul-Mulk Saadat Khan [1] of Nishapur. The Nawwab after settling the affairs of the province of Oudh came to Jaunpur in 1147 A.H.As the holy persons and teachers of this city were not accustomed to pay court to governors, so according to this long-standing practice, not a single person from amongst them presented himself at his court.

By chance one day the Nawwab himself with the intention of seeing Makhdum-ul-Mulk Shaikh Ghulam Ghaus, the leader of the revered *savants* of that time, rode upon an elephant. Accidently in the neighbourhood of his monastery, there was a tree, branches of which prevented the elephant from passing. The Nawwab halted at that very spot till the arrival of the axe-bearers and their chopping off the branches. Apparently he was expecting that either Makhdum-ul-Mulk himself or one of his men would come to receive him, so

[1] He was a Persian adventurer, who had risen to be the governor of Oudh and at last made himself practically independent during the decline of the Mughal empire. He was the progenitor of the kings of Oudh. He died in 1739 A. D. (1152 A.H.)

that after getting down from the elephant he would, accompanied by him, grace the monastery by his presence there. When no response came from the side of the Shaikh, and no body came (to receive him), he started from that place with great anger and indignation as soon as the branches were cut off. He remarked to the companions, who were riding by his side, "The (so-called) venerable learned men of this city have forgotten themselves as well as their God owing to their affluence." Just as he entered the pavilion, he passed orders for the forfeiture of stipends and jaigirs of all the families, old and new. The land-grant and jaigir of the divines and professors, and the scholarships and daily allowances of students and indigent persons were stopped altogether. Want of livelihood prevented the inhabitants of the city from acquiring knowledge; and the students, who assembled together from various places, dispersed owing to want of subsistence. The saints and teachers came out of their schools and monasteries for the sake of earning their livelihood. The Madrasahs were abolished and monasteries became desolate and the abode of owls and jackals. Makhdum-ul-Mulk in the hope of being honoured by the king, went to Shahjahanabad. His disciples informed the king of his circumstances. The king, on the other hand, passed orders for the restitution of the landed properties to the deserving persons of Jaunpur. Saadat Khan who was displeased with this class of men, submitted a report regarding their pride and presumptuousness, and said that under unavoidable

circumstances a sum of one lac and twenty-five thousand rupees might be deducted from the revenues of Jaunpur. The king understanding the dissatisfaction of Saadat Khan kept himself aloof from this affair and demanded the royal charter from the Shaikh. A sense of honour and zeal of manliness prevailed upon the Shaikh, and he did not consider it honourable to enjoy alone and after a few days he expired at that place. Now after the death of Saadat Khan when Abul-Mansur Khan stepped into his shoes he continued the same mode of injustice in respect of the poor people of this district; rather in the words a certain poet,

Hemistich

"Whoever came increased the same"

The eunuch Tamkin Khan, deputy to the Nawwab, opposing the jaigirs of the officers who were with him, forfeited most of them, but honoured many of them. During the time of Nawwab Shuja-ud-Dowlah [1] this calamity was universal, and throughout the protected country it generally affected all and sundry. When Shuja-ud-Dowlah fled before the English army, and Mr. Marth was appointed to look after all the four provinces, he paid the stipends and granted the jaigirs to all the poor men. In the same year Lord Clive

[1] Shuja-ud Dowlah son of Safdar Jang and grandson of Saadat Khan, governor of Oudh, born in 1731 and ascended the throne of Oudh in 1753. He gave shelter to fugitive Mir Qasim and fought with him against the English who defeated him at Patna and Buxar. In 1765 he made a treaty with the English, who returned to him the province of Oudh. He then drove away Mir Qasim and died in 1775 A.D.

after due deliberation granted these provinces to the Nawwab, but the officers of his government adopted the same policy of injustice and disappointed the poor people who did not attain their objective. When in the year 1187A. H. Nawwab Shuja-ud-Dowlah died, and Nawwab Asaf-ud-Dowlah [1] ascended the masnad of vazir, he immediately passed orders on the officers of every district through Mukhtar-ud-Dowlah to restore the means of livelihood to the poor men of the whole kingdom. Suddenly Ilij Khan, being preventor of this good deed and bringing forward excuses, stood in the way of this benevolence reaching them. At that very time Mr. John Bristow [2] coming from Calcutta to Lucknow with a view to examine the working of the agents of the Nawwab, took back all the four provinces from their control. The revenue-collectors of Benares in order to seek the pleasure of Raja Chait Singh [3] did not pay any

[1] Asaf-ud-Dowlah was the son, and successor of Shuja-ud-Dowlah.

[2] John Bristow was appointed resident of Lucknow in 1774 when Mr Middleton was recalled. As there was ill-feeling between Bristow and Hastings, he was replaced by Middleton, but he was re-established in 1782 when Middleton was recalled. On assuming his duties Bristow annihilated the Nawwab's authority. On Nawwab's complaint against his administration, Bristow was recalled by the Supreme Council in Dec. 1733 and Hastings took charge of the Company's concerns in Oudh.

[3] Benares was at first tributary to the Nawwab of Oudh. The Nawwab intended to disinherit Balbant Sing's son Chait Sing in 1770 when Balbant died, but the English opposed it and received Benares from the Nawwab as a result of a peace between them in 1774. So Chait Sing

heed to the deserving persons, and this group of the learned men were afflicted with the calamity of perplexity. At last in the year 1196 A. H, Governor Hastings [1] arrived at Benares from Calcutta, and expelled Chait Singh from that district for his misdeeds. He gave universal invitation and pleased the public with his charity and generosity. Whoever came to his door of prosperity, obtained a share from the tray of his beneficence. He established a court in the city of Benares for administering justice to the poor men of this district, and appointed Ali Ibrahim Khan judge of the court, and having summoned the learned men from different parts, he engaged them for giving religious decisions and instructions, and fixed a stipend for each of them according to his circumstances. Whoever acquainted him with his state through the mediation of one of his courtiers immediately gained the desired object. Most of his associates acquired adequate jaigirs, and many persons who used to frequent his prosperous door, became exalted with the gift of stipends and grant of land. From among the deserving persons of the four provinces, whose allowances were stopped none had the power of seeking help

began to pay tribute to the English. When Hastings due to pecuniary difficulties, wanted a sum of 5 lacs from Chait Sing, Chait expressed his inability. Hastings hastened to Benares to punish Chait Sing who being defeated repeatedly fled and took shelter at Gwalior with his men and money. Chait remained there for 29 years and died on 29th March 1810.

[1] Warren Hastings, Governor of Bengal and Governor-General of India from 1772 to 1784.

and remedy owing to extreme helplessness ; and afterwards when the four provinces had come under the care of Raja Muhip Narayan,[1] and when this news reached the truth-accepting ears of the Governor-General, the sea of his mercy was agitated and he bestowed upon this class of learned men 33 thousand rupees in cash from the revenue of the Company in lieu of the land-grants and jaigirs. It is a matter of regret that no one at that time represented to him anything regarding the repairing and rebuilding of the old and obliterated Madrasahs and ruined mosques of Jaunpur, and regarding the establishment of a Madrasah in the abode of Learning (Jaunpur), otherwise he would have forthwith ordered for the same as his whole attention was directed towards good deeds. As for example he graced Calcutta with a beautiful Madrasah, and having chosen the best learned men appointed them for teaching work, and having called forth students from different quarters, granted stipends to them according to their circumstances. And with a view to please him, Munshi Sadr-ud-Din of Buhar,[2] Shariatullah Khan Aradbigi of Mangalkote within the jurisdiction of

[1] Raja Muhip Narayan was the nephew of Raja Chait Sing and grandson of Raja Balwant Sing of Benares. After Chait Sing's death his estates with the title of Raja were presented to Muhip Narayan.

[2] Munshi Sayyid Sadr-ud-Din of Buhar, Burdwan, founded the famous Jalaliya Madrasah, placing at its head Maulana Abdul Ali of Lucknow (d. 1810 A.D.). He was Mir Munshi of Nawwab Mir Jafar and tutor to his son and successor Najm-ud-Dowlah. He served subsequently as Munshi to Warren Hastings and played an important part in the transfer of the Diwani from the Nawwab of

Burdwan. Nawwab Munni Begum,[1] mother of Mubarak-ud-Dowla, Nazim of Bengal at Murshidabad, and Raja Kalyan Sing [2] of 'Azimabad established full-fledged Madrasahs in their respective places at a great expenditure and sent for highly learned men from the suburbs of Lucknow, and extended invitation to the students of every quarter with the promise of maintenance. So in every Madrasah there was a wonderful congregation of this class of men. Nawwab Asaf-ud-Dowla too

Murshidabad to the East India Company. The Emperor Shah Alam appointed him Mutuwalli (Trustee) of the "Bais Hazari Parganahs" of Bengal, the tenure of which had been granted to the eminent saint Syyid Jalal Tabrizi (d. 1244 A.D.), who lies buried at Panduah. Muhshi Sadr-ud-Din laid the foundation of the Buhar Library and attached it to the Jalaliya Madrassah. He died in (1211 A. H. 1796).

[1] Munni Begum—one of the wives of Nawwab Mir Jafar. She acted as guardian during the Nizamat of her 2 sons Najm-ud-Dowlah (1765-6) and Saif-ud-Dowlah (1766-70) and also during the rule of Mubarak ud-Dowlah, son of Babbu Begum another wife of Mir Jafar. She was very generous and called the mother of the Company (i e.East India Co for her charity and loyalty. She received Rs. 1200 p.m. as pension and died in 1812.

[2] Intizam-ul-Mulk Mumtaz-ud-Dowlah Maharajah Kalyan Singh Bahadur Tahawwar Jang ibn Mumtaz ul-Mulk Maharajah Shitab Rai Bahadur Mansur Jang. He was a grandson of Himmat Sing, a Delhi Kayesth, who was Diwan of 'Amir-ul-Umara Samsam-ud-Dowlah His father was a Nazim of Bihar and died at Patna in 1187/1773, when Kalyan was made his successor and resided at 'Azimabad. In 1781 he had to pay to Hastings 34 lacs of rupees as revenue of Bihar from his private means due to a deficit caused by the revolt of Chait Sing, Raja of Benares. Thus ruined, he came to Calcutta where, he lived for 25 years. At the request of Mr. Abraham Willand he wrote a history of Qasim Khan, Nazim of Bengal together with an account of his preceding Nazims.

understanding the wishes of the Governor-General built a magnificent Madrasah in Lucknow close to the big Imambarah, but owing to the departure of Governor Hastings for England, he (Nawwab) did not have the good fortune of appointing the teachers and granting stipends to the seekers of knowledge. In truth, the appearance of every beloved object is dependent on a certain time, and is connected with the attempt of an affluent person. As the Divine will had been to the effect that this desire would take the light of appearance (manifestation) in this land with the blessings of the favour of that noble Lord of exalted titles, the master of rank and dignity, the elevator of the standard of wealth and prosperity, the bestower of diadem, the conqueror of countries, the Faridun in pomp, the Solomon in grandeur, the cream of the nobles, the special counsellor to the king of England, the Governor-General Lord Marquess[1] (may his prosperity be eternal), consequently this noble deed (the establishment of the Madrasah of Jaunpur) was executed by him. Who has got the power to alter the course of destiny?

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[1] Marquess of Wellesley (Earl of Mornington) Governor-General of India 1798-1805.

CHAPTER II.

ON THE LIVES OF SOME LEARNED MEN OF EVERY PERIOD

One of the great men (chiefs) belonging to the period of Sultan Firuz Shah is Mawlana Ala-ud-din of Delhi.

Mawlana Ala-ud-din of Delhi

It is mentioned in the "Tarikh-i Firuz Shahi" [1] that Mawlana 'Ala-ud-din of Delhi was one of the famous *savants* and deeply learned men. Sultan Firuz Shah [2] invited him with all importunities for the instruction of the students of Jaunpur. He at last started for Jaunpur after many refusals. The Sultan honoured his house with his august presence and gave him many gifts and presents, and granted him all the necessaries of the journey and other things befitting the eminence and grandeur of Kings. At the time of his departure he presented him with his own special riding horse and having seized the stirrup, helped him to mount it. The

[1] The well-known history of the first 5 years of the reign of Firuz Shah III of Delhi (752-790/1351-88) as well as an account of his predecessors, beginning with Ghiyas-ud-din Balban (664-686/1265-87). The author of the work in Ziya-ud-Din Barani who completed it in 758/1357 The work is divided into 8 books :—1) Ghiyas-ud-Din Balban (664/1265), 2) Muizz-ud-Din Kaykubad (6861/1287), 3) Jalal-ud-Din Firuz Khilji (687/1290), 4) Alauddin Khilji (695/1296), 5) Qutb-ud-Din Mubarak Shah 716/1416), 6). Ghyas-ud-Din Tughluq Shah (720/1320), 7) Muhammad Tughluq (725/1325), 8) Firuz Shah (752-790/1351-88)

[2] Sultan Firuz Tughlaq (1351-1388 A. D.)

Mawlana left Delhi with his 400 pupils. The Sultan bestowed presents on them according to their rank, and sent an eminent. peer with them to serve them on their way to Jaunpur. The provincial governors in accordance with the orders of the King, hastened to the frontiers of their jurisdiction to receive him, and considered their services to him as a stock of their eminence and glory. Prince Fath Khan [1] who from his father's side came to rule over Jaunpur came out to receive him at a distance of 24 miles, and like obedient servants, carried the burden (pack saddles) of his discipleship on his shoulders. Catching the rein of his horse and walking on foot he brought him from the front of his fort to the royal palace and caused him to sit on royal places. By orders of the King the Mawlana was weighed twice with coined gold as a reward for his compositions and it was given to him. Within a short time through the blessing of the arrival of the Mawlana, 44 Madrasahs were equipped with teachers and students in the city of Jaunpur and its neighbourhood. The Mawlana died and joined with divine mercy in 782 A. H., and was buried outside the fort on the southern side. No book composed by him is extant in this country.

Mawlana Sharf-ud-Din Lahuri

One of the famous *savants* belonging to the period of Sultan-ush-Sharq [2] is Mawlana Sharf-ud-din of

[1] A son of Firuz Shah Tughlaq

[2] The title Sultan-ush-Sharq was conferred on Khwajah Jahan when he was made Governor of the Eastern provinces.

Lahore. It is mentioned in the "Tabaqat-i-Nasiri" [1] that Mawlana Sharf-ud-Din of Lahore was the noblest of the noble, the most learned of the learned, the comprehender of all material and spiritual excellences, the learned man who acted up to his learning and the practical person with knowledge. When in the year 797 A. H. Sultan Mahmud Shah [2] appointed Khawajah Jahan [3] who was minister of his father as Governor of the Eastern provinces after conferring on him the title of Sultan-ush-Sharq (the Eastern potentate) he in his earnestness having brought the Mawlana after much solicitation from Lahore to Delhi, produced him before the king, and having honoured and glorified him with the title of the "King of the Learned" chose him as his companion. After arriving at Jaunpur when he demolished the buildings of Bijay Manzil and erected kingly palaces in a new fashion and named them as Badi' Manzil (the Rare House) he built a Madrasah, a mosque and a monastery for the Mawlana in the neighbourhood of the king's palace. He used to attend his Madrasah for deriving benefit from his lectures and perform prayers five times

[1] It is a general history of the Islamic world from the creation of time up to 658 A H. (1260). The author of the work is Abu Umar Minhaj-ud-Din Uthman-bin-Siraj ud-Din-al Juz-Jani.

[2] Sultan Mahmud Tughlaq, emperor of India from 1393-1412.

[3] Khwajah Jahan was Vizier to Mahmud Tughlaq. He founded an independent kingdom at Jaunpur. He and his successors were called Sharqi Kings. He reigned from 1394 to 1399 A. D.

a day with him in the mosque. Death did not give respite to the Mawlana and in the year 800 A. H. he expired. His dead body was according to his injunctions carried from Jaunpur to Lahore.

Amir Sadr-ud-Din, the eldest son of the Mawlana, inspite of his learning and excellence amassed huge material wealth. During the reign of Sultan Mubarak [1] he became his prime minister. But when the time of the government of Sultan Ibrahim [2] came he was dismissed from the rank of ministership, and adopted seclusion. After sometime, in accordance with the orders of the king, he departed for Mecca and died there.

Among his compositions, "Sharh i-Kafiyah-i-Nahw", a glossary on the "Sharh-i-'Azudi" and Hashiya (Marginal note) on the "Tafsir-i-Baizawi" have come within the view of the compiler.

Qazi Shihab-ud-Din Daulatabadi

One of the great men belonging to the period of Sultan Ibrahim Sharqi is Qazi Shihab-ud-Din of Daulatabad. He was the leader of the learned, the guide of the wise, the mine of wisdom, the treasury of traditions, the prop of the erudite of India, and the renowned one in Arabia and Persia. It is mentioned

[1] He is the 2nd of the Sharqi Kings of Jaunpur and reigned from 1399 to 1400 A. D.

[2] He is the 3rd. Sharqi King and is considered the most important of the dynasty. He was a patron of learning and ruled from 1400 to 1440 A. D.

in the "Maathir-ul-Keram" [1] that though in his time, many other persons had been great and eminent, yet no one ever obtained that fortune of fame as he did. The traces which have remained of him on the pages of time, are not evident from others. On account of the division that took place among the inhabitants of Delhi on the approach of Amir Timur [2] the Qazi came to the stirrup of his preceptor Mawlana Khwajagi from Delhi to Kalpi. Sultan Ibrahim Sharqi on receiving the good news of the arrival of the Qazi at Kalpi sent wise envoys to him with gifts and presents and desired his arrival there. The Qazi started for Jaunpur, the city of delight, with a party of the learned men and disciples at the bidding of his teacher and the request of the King, The Sultan in recognition of his worth made the necessary arrangements which were beyond description (to receive him) and made him famous by honouring him with the title of the "King of the Learned". He built for him a special Madrasah and kingly palaces by the side of the Grand Mosque. He used to be always present in the Madrasah after Juma prayer and bestow presents on the Qazi and gifts on the students.

The vein of malice of persons of the same class came into commotion. The Qazi wrote to Mawlana Khwajagi regarding the complaints of the malicious people. He in reply wrote these 2 verses :—

[1] "Maathir-ul Keram"—a biographical work of Indian Shaikhs and Ulama and specially of Balgram by Sayyid Ghulam Ali Balgrami. (1200/1786.) The work was completed in A. H. 1166.

[2] Timur invided India in 1398 A.D.

O thou, before thy praise comes to be
recorded by the pen,
It is obligatory upon the people of the East
and West to bless thee.
O thou, in the permanence of thy life, there is
the gain of the wordly people.
May he not exist who wants not thy permanence.

It is said that within a short time the party of the envious people became non-existent. The compositions of the Qazi are many. According to orders, they had his compositions written in the best handwriting and sent them to the Kings of Persia, Turkestan, Constantinople and Syria by way of presents, most of whom to reward his compositions weighed them against gold and silver and gave the same to him. It is said that Qazi Shihab-ud-Din was in the world of celibacy; though Sultan Ibrahim expressed his earnestness for his marriage, the Qazi did not consent. Unexpectedly human need caught hold of the Qazi and carnal desires disturbed his peaceful mind. Unavoidably he wrote this quatrain to the Sultan and desired a slave-girl :

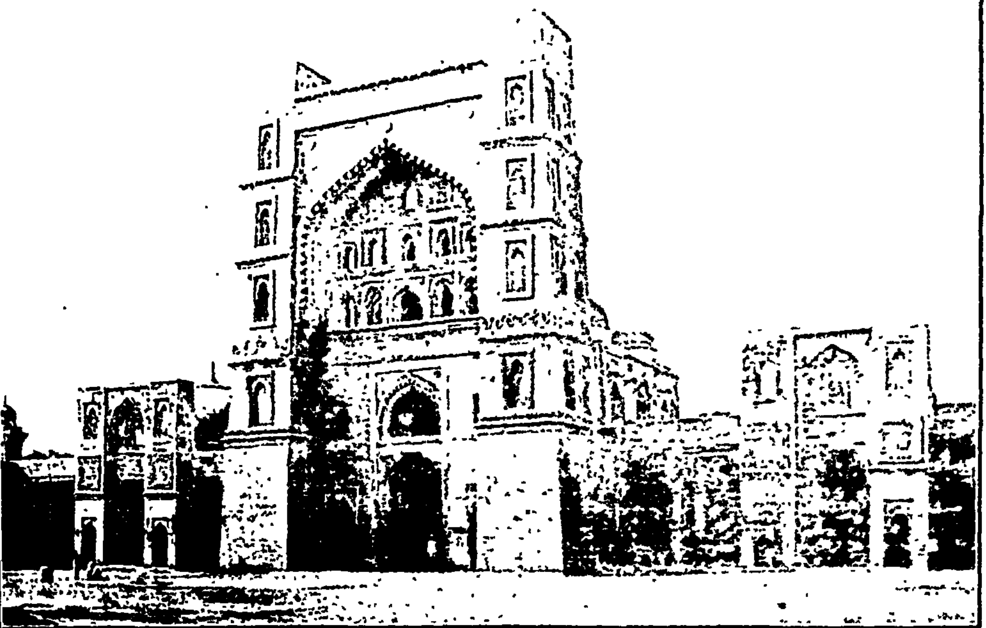
Quatrain

This humble self, of which fire is the punishment
Has gone to the winds and deserves to be dis-
graced.
Send me such a person as would set the foot
upon my head,
And disperse all the egotism and pride that
are in me.

The Sultan became very glad and sent him a fairy-faced slave-girl with all the domestic necessaries. One can understand his rank and dignity from this incident.

It is related in the book "Akhbarul-Akhyar"[1] that once a quarrel arose between the Qazi and Sayyid Sadr Jahan Ajmal who was minister to Sultan Ibrahim on the question of precedence in sitting in the assembly of the Sultan. The Qazi explained the superiority of a non-Alide *savant* and his precedence over an ignorant Alide, and he said to the Sayyid in the place of dispute that the fact of their being learned is real and ascertained, while the fact of their being Alides is imaginary, and that their precedence and superiority to them was proved. And he wrote a book on this topic. The same night he saw in his dream that the Prophet, the chief of creatures, may the blessings and salutations of God be upon him, warned him on this point and advised him to seek the pleasure of Sayyid Ajmal. When the Qazi rose from his bed, he hastened to the Sayyid and repented and composed a treatise on the praise of the Sayyid and their superiority and precedence over the non-Alids and having given abundance of proof of his faith and love for the family of the Prophet secured the stock of his prosperity and the means of his salvation. His death took place in the year 848 A.H. He was buried, in the city

[1] The full name of the book is Akhbar-ul-Akhyar fi Asrar-il-Abrar. It is a collection of biographical notes of saints and sufis in Islam. The author is Shaikh Abd-ul-Haqq Muhaddis of Dihli who died in 1047/1638.



Atala Mosque, Jaunpur.

of Jaunpur on the southern side of the mosque of the Sultan which is now known as the "Atala Mosque".

From among his compositions, there are (1) a Commentary of Kafiyah which is famed as the "Hashiya-i-Hadiya", (2) the "Irshad-i-matan-i-Nahaw" wherein in the way of explanation he has added examples to each of the problems (solved), (3) "Badi-ul-Mizan" (the rare scale) a text on Rhetoric, of which the composition is in rhymed prose, (4) "Bahr-i-Mawwaj" (the Raging sea.) a Persian Commentary, (5) a Commentary on the Principles of Bazudi, (6) a Commentary on the ode "Banat Suad" and (7) a Treatise on the praise of the Sayyids. All these books are famous in this district and have been seen by the compiler.

Qazi Abdul Muqtadir Sharihi.

Qazi Abdul Muqtadir Sharihi, was the teacher of Qazi Shihab-ud-din. He was a comprehender of all material and spiritual excellences, the chief of the learned, and the guide of the saints. It is stated in the *Manaqib-us-Siddiqin* (The praises of the truthful) that Qazi Abdul Muqtadir set out for Jaunpur desiring to meet with Sultan Ibrahim at the earnest request of Qazi Shihab-ud-din, the King of the learned. Qazi Shihab-ud-din received him at a distance of 2 stages with hundreds of learned men and thousands of his students. In accordance with the order of Sultan all the princes and pillars of the state were following his prosperous stirrup with all the necessaries of pomp and dignity. The Sultan also came to re-

ceive him at a distance of 24 miles. When he (King) found Qazi Shihab-ud-Din following his (Qazi Abdul Muqtadir's) stirrup, he got down from the royal horse and like a true disciple kissed his feet. Then he had conveyed before him 3 special horses from among the royal ones. The Sultan after catching hold of the hand of Qazi Muqtadir, helped him to mount and then he caused Qazi Shihab-ud-Din to ride on the 2nd horse and he himself got upon the third one. Then these three proceeded stirrup by stirrup. If sometimes any narrow lane fell on the way, the Sultan, dragging the bridle, used to make them go before him. According to his orders the ground from the front of his house upto the palace was covered with variegated rare silken clothes embroidered with gold for setting foot on. The king at the time of his dismounting from the horse seized his stirrup and helped him to get down and seated him on the royal throne, and standing before him with the "King of the Learned" bound up his loins of service. The price of the gifts presented by the king, the princes, the royal Pardah ladies and other pillars of the state was more than one hundred thousand rupees. Qazi Abdul Muqtadir stayed at Jaunpur for a complete year. Once a week was held a meeting for exhortations, and the Sultan used to be present in his house with all the princes and pillars of the state and the royal veiled ladies. Hundreds of infidels in every meeting having been impressed with his exhortations and tearing to pieces the sacred thread of infidelity adopted the modes and manners of Islam. From every direction,

the people showed enthusiasm and raised wailings and cries of repentance to the palace of Saturn. At last due to senility wherein he exceeded the natural limit, he asked permission of the king to leave the city, and left his son Shaikh Abdul Wahid at the King's request with him. After his arrival at Delhi he died in the year 791 A.H. and was buried close to tomb of Khwajah Qutub-ud-Din. Shaikh Abdul Wahid was married at Jaunpur and begat many sons. When Sultan Sekandar Lodi overcame the Sharqi Kings, he became a special disciple of Shaikh Abd-us-Samad one of his grandsons who became one of the leading men of the time, and brought him from Jaunpur to Delhi. Shaikh Abd-us-Samad erected an extensive structure on the tomb of his father. From among his compositons, his "Qasidat-ul-Lamiyya" in Arabic is famous and it indicates the height of his dignity as a learned man.

Qazi Nasir-ud-Din Gumbudhi

He was the best and most perfect man of that age. In spite of the treasure of his learning, excellences and the king's appreciation, he passed his life in perfect seclusion and reliance upon God and possessed no worldly thing. He had no concern for the lords of this earth and did not receive any gift from the Sultan and pillars of the state. It is mentioned in the "Akhyar" that most of his disciples on account of weakness due to starvation used to keep standing with the help of chains which they carried to the monastery so that they might not fall on the ground. Qazi Shihab-ud-Din wrote a com-

mentary on the "Kafiya-i-Nahw" and presented it to him and requested that if they studied that book, it would be accepted by others. On account of the predominance of his inward engagement, he cast a cursory view upon it and said that it was excellently written and that there was no further necessity for him to lecture on it. He dwelt in one of the domes of the tombs outside the city and was buried there. "Munshabiya-i-Sarf" from the study of which beginners have got no escape, is one of his compositions.

Shaikh Abul Fath

Shaikh Abul Fath, was grandson of Qazi Abdul-Muqtadir. He was perfectly learned, intelligent and pious. In accordance with the command of his grand-father, he was always engaged in teaching and benefit-ing others by his instructions in the different branches of learning. He never associated with the rich, nor did he accept gifts and favours from any body ; and he passed his time with complete reliance on God. Sultan Ibrahim used to visit him often and advance before him after kissing the threshold of his door. Hundreds of indigent persons and seekers of knowledge who used to assemble in his monastery received excellent dishes from unexpected quarters, but the Shaikh never pollut-ed his hands therewith, but kept himself content with dry bread only. It is generally known that one day gold rained in his house and so he is called "gold rainer". His tomb in the quarter of Sipah is a visiting place for the people.

Hazrat Shaikh Isa of Delhi

He was a practical *savant* and a perfect gnostic. He was the vicegerent and son-in-law of the master of the worldly people—Sayyid Jalal of Bukhara. At the time when the lord of the auspicious conjunction, the world conquering Amir Timur brought the distant parts of Delhi under his control there happened misery and destitution owing to the commotion of the soldiers and the people of Delhi became perplexed and distracted. His holiness with a number of great men departed from Delhi. Sultan Ibrahim who had desired for the arrival of this sort of great men repeatedly sent petitions expressing his wish for his august presence (at Jaunpur). His holiness accompanied by his sons arrived at Jaunpur. Sultan Ibrahim received them with perfect courtesy and bestowed many presents upon them, but his holiness did not accept any of them. A monastery was built for him and there he passed his time in complete reliance on God. He fulfilled the desire of the hearts of the seekers of knowledge and acquirers of perfections who had crowded at his door. Every week the Sultan with all the princes used to attend his monastery and derive benefits from his discourses. He died in the year 794 A. H. As his last injunction was to the effect that his tomb should be made in the place where the students kept their shoes, he was buried in the court-yard of the Madrasah. Uptil the present time, his tomb behind the grand mosque of Sultan Husain in the north-west corner is the visiting place of the peoples. He had 4 sons, the

first was Khwajah Ahmad, the second, Khwajah Muhammad, the third Khwajah Hamid and the fourth Khwajah Mahmud. According to his orders, Khwajah Ahmad went to Bihar, which he made the place of his residence. His sons up to the present day are the objects of interview of peoples. The other sons of his holiness stayed at Jaunpur.

Khwajah Muhammad Isa

One of the great men belonging to the period of Sultan Mahmud and Sultan Husain is Khwajah Muhammad Isa. When he was 8 years old, he came from Delhi to Jaunpur with his father. In accordance with the order of his father, he engaged himself in acquiring outward knowledge from "the king of the learned" Qazi Shihab-ud-Din, and in his fourteenth year he succeeded in mastering all sorts of outward and esoteric knowledges. In the presence of his father he began to teach the students, and solve abstruse questions without much deliberation. He is the author of many books. After the death of his father when he became spiritual guide, he completely gave up the world and turned his face in the direction of God. As he was always in the habit of sitting in meditation, the bones of his shoulder protruded above his head, and his chin reached his breast so much so that the people considered him head-less when he happened to be on a road. For forty years, he did not come out of his closet except on Fridays, and did not at all look right and left. For 12 years,

he did not place his back on the ground, nor look to the sky with the corner of his eyes. The Sultan and Amirs had a great difficulty in finding an access to his court, and the possession of affluence had no opportunity of attending his exalted threshold. Inspite of all his austerities, weakness, and imbecility, he used to go out of his closet for Juma prayer to the special mosque of the king, a portion of which is still seen in the Dariba quarter. When weakness due to old age overpowered him, Sultan Mahmud Sharqi submitted to him that if ordered he would erect a mosque close to his monastery, he replied "your intention is good". Sultan Mahmud began the construction of the mosque and left it incomplete. His son Sultan Husain brought it to completion. It is said that one day his holiness was engaged in painting his closet with clay when Sultan Husain came to pay him respect. Considering the fact that clay and mud might cause vexation to the heart of the worldly kings, he wanted to wash his hands and then embrace him. The Sultan with much request and importunity did not permit him to wash his hands. So he embraced him with the same clay-polluted hands. The Sultan left his last injunctions that he should be shrouded with the same cloth polluted with clay by the hand of his holiness. It is stated that when Sultan Bahlul took Dehli out of the control of Sultan 'Ala-ud-Din and resolved to conquer Jaunpur, Sultan Husain Sharqi turned his face of supplication to the court of his holiness and submitted the true state of affairs to him. He passed it on his auspicious tongue that the persons intending to con-

quer would be disappointed and vanquished. The reporters conveyed this news to Sultan Bahlul, so he immediately retreated. Malika-i-Jahan, the royal consort, a daughter of Sultan Ala-ud-Din, demanded a share of patrimony from the kingdom of his father and shook the chain of her attention towards Delhi. So inevitably Sultan had to fight with Sultan Bahlul and in the outskirts of Kannauj he saw what he had to see and suffered what he had to suffer and being defeated in the battle returned to Jaunpur. Being present before his holiness he opened the lips of complaints. His holiness said : "What I said has happened. If Bahlul had intended to conquer, he would have been disappointed. Now the statement has been fulfilled as you intended to conquer, and the same disappointment has been your lot and what is lotted cannot be blotted". At last Sultan Husain went to Bihar and presented himself before Shaikh Sadr-ud-Din who was one of the saints of the age, and sought for his assistance. The Shaikh said that he could not raise the person laid prostrate by Khwajah Muhammad Isa. The Sultan was immersed in the sea of perspiration and despaired of his kingdom. His holiness in the beginning of his life acquired outward knowledge from Qazi Shihab-ud-Din, but at the end, the Qazi seeing the purity of his heart came within the circle of the spiritual disciples of his holiness. They say that one day Sultan Husain sent him a heavy cash and considerable household furniture. Having refused this pleasure of life, he said, "I will not exchange my patched garment with the King's satin, I will not

barter away my poverty for Solomon's kingdom. From the afflictions of poverty I have got in my heart such a treasure that I will not give away for the comforts of kings".

One day Sultan Husain requested Shaikh Habib-ullah, a son of his holiness, to accept a part of a district for meeting the expenses of the students of the monastery. The Shaikh seeing the humility of the Sultan's mind remained silent. The King understanding this silence as his consent sent a written mandate. After some days the officers of the Parganah arrived with a huge sum and abundant produce of the land. There was a tumult which caused distraction in the mind of his holiness. When he inquired of the cause, the people present had not the power to conceal the fact ; so they submitted the incident to him. Being incensed, he said "Habib-ullah after devouring this crop will be reduced to dust". And Shaikh Habib-ullah died within the same year. The death of his holiness took place in the year 869 A. H. when he was 89 years old. He was buried under the stone tower behind the Grand Mosque at a little distance towards the west.

Shaikh Baha-ud-Din of Jaunpur

He was a pupil and follower of Shaikh Muhammad Isa. It is mentioned in the "Akhbar-ul-Akhyar" that Shaikh Baha-ud-Din of Jaunpur was one of the famous men of his time. He showed great strength of mind in his renunciation of the world, retirement, truthful-

ness and piety. Sultan Husain Sharqi built for him a spacious monastery consisting of kingly doors, and set apart a few mawzahs (landed properties) for meeting the expenditure of the incomers and outgoers. His monastery was the rendezvous of the students and refuge of the poor. Two rivers—those of bounty and benefit—flowed down the gate of his convent. Shaikh Muhammad Isa at the time of his departure from this world called him to his place and said, "The patched garment of your Khilafat is with that Sayyid who would come from Manikpur". At the appointed time Sayyid Raji Hamid reached Jaunpur. Shaikh Baha-ud-Din went out to receive him. On the first interview, the Sayyid made him put on the garment of Khilafat.

Mawlana Ilah Dad

It is mentioned in the "Maathir-ul-Kiram" that he was a key to the treasures of discussions and a torch in the assemblies of "State". He spent most of his precious life in instruction and writing books, and engaged himself in excellent composition and superior compilations. He was granted one hundred thousand rupees from the prosperous treasury of the Sultan as a reward for his Marginal Note on the commentary of "Hidaya" on jurisprudence and Bazudi which he composed at the request of Sultan Husain and dedicated the prefaces of both the works to his exalted name. The Mawlana spent on the needy within a short time all the money which was God-gifted just as his name indicated. He loved and honoured the poor and re-

resourceless students more than the princes who used to attend him for deriving benefit from his lectures. Of his compositions, his Marginal Note on the commentary of the "Hidayah" on jurisprudence in several volumes, the commentary on Barudi, the Marginal notes on the "Hashiya-i-Hadiyah" and the commentary on the Mudarik are famous in India. It is mentioned in the "Akhbar-ul-Akhyar" that he possessed a perfect aptitude in composing and in clearing up all ideas. Through one intermediary he was a disciple of Qazi Shihab-ud Din and a follower of Raji Hamid Shah.

Mawlana Safi

One of the illustrious *savants* belonging to the period of Sultan Bahlul and Sultan Sikandar is Mawlana Safi.

He was one of the learned men during the time of Sultan Husain Sharqi. Through one intermediate person he was a disciple of Qazi Shihab-ud-Din, the "King of the learned", and was a tutor to the sons of Sultan Husain. One of his compositions, the commentary of "Kafiyah" on syntax which he compiled for one of the princes, is famous, and he was honoured with the gifts of a royal dress which was one of the greatest gifts. Mulla Safi accompanied Sultan Husain when he started for Delhi for fighting against Sultan Bahlul. But by chance during the fight he fell into the hands of 'the Afghans who carried him before Sultan Bahlul. Bahlul inspite of his

ignorance and want of acquaintance with learning, on seeing the beautiful appearance of the Mawlana, treated him with courtesy and honour and showed him all possible respect. At that time Mulla Safi was in the retinue of Sultan Bahlul. Prince Sikandar amassed a huge capital of learning from the favour of his companionship. When Sultan Sikandar overpowered Sultan Husain and expelled him from the protected kingdom, and destroyed his palaces, he wanted to demolish also the mosques built by the Sharqi. Mulla Safi prevented him from doing this irreligious deed. The Shaikhs and teachers of Jaunpur who were afflicted with the calamity of loot and plunder and were fluctuating between hope and fear obtained service under the Sultan through the intervention of Mulla Safi and received many favours. And their plundered commodities were returned to them, and every one of them was according to his state, encompassed with royal bounties. When Sultan Sikandar turned back after setting the affairs of Jaunpur and leaving his son Jalal Khan there, Mawlana Safi was with him. After his arrival at Agra, he died and was buried there. The commentary on "Kafiyah" the Marginal note of the Commentary of "Hidayah", and the Marginal Note on the "Baizawi" from among his compositions have come under the perview of the compiler.

Qazi Abdul Jabbar

One of the great savants belonging to the period of Babar is Qazi Abdul Jabbar. He was one of the teachers

of Samarkand and Bukhara. He came with the emperor Babar from Turkistan to India with the intention of religious wars. It is related in the "Tarikh-i-Babariyah"[1] that when Babar Mirza intended to conquer India, he presented himself before Qazi Abdul Jabbar and described to him the circumstances of the rebellion, insolence and sedition of the Indian kings and informed him of his determination. The Qazi after sometime raised his head from the collar of meditation and shouted loudly, saying "holy war, holy war". His disciples and followers girding up their loins for holy war came out of their houses and dwellings. And on account of their distress and poverty, most of them contented themselves with the leaves of trees. After the conquest of Hindusthan and chastisement of the rebellious, when Prince Humayun was appointed for giving a lesson to Bahadur Khan Luhani who created confusion in the district of Jaunpur, the prince took Qazi Abdul Jabbar with him after much importunity. After driving away Bahadur Khan when he resolved to appear before Sultan Babar, and the Sultan appointed Junaid Barlas as the Governor of Jaunpur, he left Qazi Abdul Jabbar in this district to help him after granting him many profitable jaigirs. Qazi Abdul Jabbar encouraged Sultan Junaid to take care of and to grant back the lands of the learned and to establish buildings for colleges. Within a short time, splendour

[1] It is rather styled as Waqiat-i-Babari, a complete copy of Turki Babarnamah or autobiography of the Emperor Babar dealing with the period from his accessoin 899/1494 to 936/1529. It was translated into Persian at Akbar's request by Abdur Rahim Khan Khanan, one of his generals.

became evident in the city of Jaunpur through his kind exertions, and Madrasahs and monasteries were newly founded and the teachers and venerable Shaikhs engaged themselves in instructing the students and training their followers.

Shaikh Kabir

One of the chief personages of the period of Emperor Humayun was Shaikh Kabir. He was one of the saints of the age. Amir Hindu Beg and Baba Beg Jalayr, both father and son were his spiritual disciples. When Baba Beg Jalayr became Governor of Jaunpur on behalf of Emperor Humayun, he built for him a monastery, and a Madrasah and a lofty stony mosque in that quarter of the city which is still known by the name of his holiness. Even to this day that mosque stands there, and the foundations of the buildings around it are found underneath the ground and lead us to remember their pomp and grandeur. Upon a stone slab in front of the wall of the mosque are inscribed several verses. The following are some of them :—

Thanks be to Him because through the help of His guidance
Reached to completion this place of worship beautified like the Kaaba.
The founder of this holy place is Baba Beg
Descended from Qibchaq Turks, bountiful and with heart as enlightened as the sun.
The year of the construction is nine hundred and ninetyone

When it took its shape on the surface of the
earth as a grand mosque.
Wisdom recorded the year of the date of its
completion :—
"The holy house, the place of worship for the
companions of Kabir."

Mawlana Shah Aziz Ullah

One of the great men during the period of Sultan Junaid Barlas is Mawlana Shah Aziz Ullah, son of Shah Niam-ullah, one of the sons of Khwajah Muhammad 'Isa. His fore-fathers always passed their time in seclusion and reliance on God. They had absolutely no desire for worldly things, livelihood and possessions. As Sultan Junaid Barlas had a special faith in Shah 'Aziz-ullah, he granted him many profitable villages for defraying the expenses of his Madrasah and monastery, and bestowed upon his sons the ranks and dignities of Amirs so much so that his son Hazrat Shaikh Muhammad became his boon-companion and confidant. His holiness possessed a very pleasant nature ; he used to always spend upon the seekers of knowledge and acquirers of spiritual enlightenment whatever amount of money came to him. And inspite of all his austerities and devotions, he used to spend most of his time in teaching the students and perfecting the defective. Sultan Junaid Barlas purchased around his monastery the houses from their owners with their consent and turned them into the buildings of his extensive Madrasah and out-houses of his exalted con-

vent and according to his orders, he established a market on the high road in excellent position and approved style. And that quarter and the market were given the name of 'Aziz-ullahpur', so much so that even up to the present time that quarter is known by the name of Azizpur and the garden of Aziz. The sons of his holiness who one after the other became graced with outward and esoteric knowledge and remained firm-footed on the road of their forefathers, fulfilled the desire of the hearts of the people who frequented the monastery. And they remained the possessors and administrators of the properties.

Mawlana Ghazali of Mashhad

One of the chosen persons during the government of 'Ali Quli Khan Khan Zaman is Mawlana Ghazali of Mashhad. It is related in Khazana-i-'Amirah [1] that Mawlana Ghazali was one of the learned men of the age and comprehender of the attributes of perfection. Accidentally he came to the Deccan from Mashhad, and there his affair did not flourish on account of some causes, of which the description would be lengthy. 'Ali Quli Khan who was Governor of Jaunpur during the reign of Emperor Akbar, sent him several horses and one thousand gold dinars as his travelling expenses and wrote this quatrain in his own hand :

[1] It is a Persian work containing biographies of more than one hundred poets, both ancient and modern. The author Mir Ghulam Ali Azad composed it in 1177/1763. He died in 1200 A. H. at Awrangabad

Quatrain

O Ghazali, for the sake of the king of Najaf
To the servants of the Matchless One come.
As thou hast been disrespected there
Accept thy head and soon come away.
(head *i.e.* the first letter غ of your name Ghazali)

The first letter ghain (غ) of Ghazali hints to one thousand (being the value of Ghain in numerical number). So Ghazali started towards Khan Zaman and at the time of his arrival most of the Amirs, in accordance with his order hastened to receive him and on interview showed him respect and honour. Ghazali composed Mathnawi-Naqsh-i-Badi 'which contains one thousand verses in praise of Khan Zaman and gave it to him by way of a present and obtained one gold mohur for each verse as reward. Sultan Junaid entrusted to him the Sultani Mosque for his instruction and diffusion of spiritual knowledge, and exalted him with the title of the "Teacher of the kingdom' and "the king of the poets." And when Emperor Akbar had Khan Zaman Khan killed, he sent for Ghazali to his august presence from the Madrasah of Jaunpur and having honoured him with royal favours appointed him for versifying the Shahnamah. But death did not grant him leisure and in his journey to Gujrat in the year 980 A. H., he made the journey to the next world.

Shaikh Mubarak

One of the famous persons during the time of Emperor Akbar was Shaikh Mubarak. He was one of the

most deeply learned men and of the greatest of the wise. It is related in the "Maathir-ul-Keram" that his birth-place is Buldanagar. After attaining youth, he went to Ahmadabad in Gujrat and accquired perfection from the preacher Abul Fazl Karwani and other great men of the place. He came to Agra in the year 950 A.H. and acquired the honour of the service of the Emperor through Munim Khan, and got many favours. One of the strange things about him is this that he wrote with his own hand 500 big volumes and corrected them himself. At the end of his life when he lost his eye-sight, he compiled a commentary in four volumes entitled "Mumba-i-uyun-il-Maani". (The Source of the Fountains of significations) and systematically dictated his speech and his followers engaged themselves in writing the same. It is mentioned in the Tabaqat-i-Akbari[1] that the Emperor of Solomon-pomp after killing Khan Zaman and driving away his protegees granted the protected kingdom of Jaunpur to Nawwab Munim Khan Khan Khanan, and specially directed him to take care of the learned and to show courtesy to the saints and the poor with his auspicious tongue. Khan Khanan who was the Hatim of the age adopted the mode of generosity and enriched the needy of Jaunpur. He embellished the old mosques and Madrassahs and constructed anew most of these institutions. He left untouched the stipends

[1] This is also called Tabaqat-i-Akbar Shahi and Tarikh-i-Nizami. Its author is Nizam-ud-din Ahmed b. Muhammad Muqim al Harawi who held high military posts under Akbar. It is a general history of India from Subuktagin's time to the end of 38 years of Akbar's reign.

and jaigirs bestowed by the previous Governors upon the teachers and venerable Shaikhs and himself bountifully gave away thousands of rupees and many landed properties from his own side. The Emperor resolved to send Shaikh Mubarak for the task of instructing in the Sultani (Imperial) Madrasah and at the time of his departure bestowed on him a robe of honour embroidered with precious jewels, an Iraqian horse with gold harness, and one thousand gold mohurs. And two Parganahs with an income of 25000 rupees were granted to him with royal decree and signature for meeting the expenses of the students of the Sultani Madrasah and the poor men of the imperial monastery. According to the command of the Emperor, Nawwab Khan Khanan received him at a distance of 25 miles and brought him to Jaunpur, and gave him many presents. The fame of his vast learning and profound knowledge was to such an extent that the teachers of the city of Jaunpur sat in the circle of his teaching on the knees of decorum and being included in the list of his disciples considered themselves proud and glorious.

Shaikh Ali Muttaqi

He was the teacher of Munim Khan Khan Khanan, the Chief of the learned of the age, and high-ranked in material and spiritual excellences. It is narrated in the Tarikh-i-Munimi that when Munim Khan was appointed Governor of the protected land of Jaunpur, he built a grand Madrassah towards the north-western

side of the bridge. A general invitation was given to the seekers of knowledges. At that time Shaikh Ali Muttaqi dwelt in the holy places of Mecca and Medina. He (Khan Khanan) sent him a very huge sum of money and invited him to Jaunpur with all earnestness, and after much importunity made him willing to accept the task of teaching in the newly built Madrasah. For 12 years the Shaikh sat on the couch of direction in the Madrasah and fulfilled the desire of the hearts of the seekers of knowledges, both worldly and esoteric. Presents used to come to him always from the side of the Emperor and the pillars of the state. And Khan Khanan himself used to keep ready cash money and other things for his expenses. During the time of the Government of Khan Khanan, there was such a huge crowd of the learned and the students at Jaunpur that no house or cottage was found to be empty of them. Every year on the 12th Rabi I which is the birthday of the Chief of the creations (on him and his descendants be peace) was held an assembly of the learned and the students and the venerable Shaikhs in the house of Khan Khanan. Khan Khanan having bound the loins of service, used to feed the people present with his own hand. The report of one of these incidents was submitted to his Majesty the Emperor that more than 500 learned men and 7000 students and the same number of holy Shaikhs and saints had gathered together from the city of Jaunpur and its suburbs and surrounding places, and obtained a share from the tray of beneficence of Khan Khanan. The value of the gifts presented on the 12th, of Rabi I

always exceeded one hundred thousand rupees. The Shaikh died in the year 982 A.H. and was buried behind the Madrasah on the western side. Shaikh Muhammad Sabir, one of his grandsons was appointed to continue the work of teaching in the Madrasah.

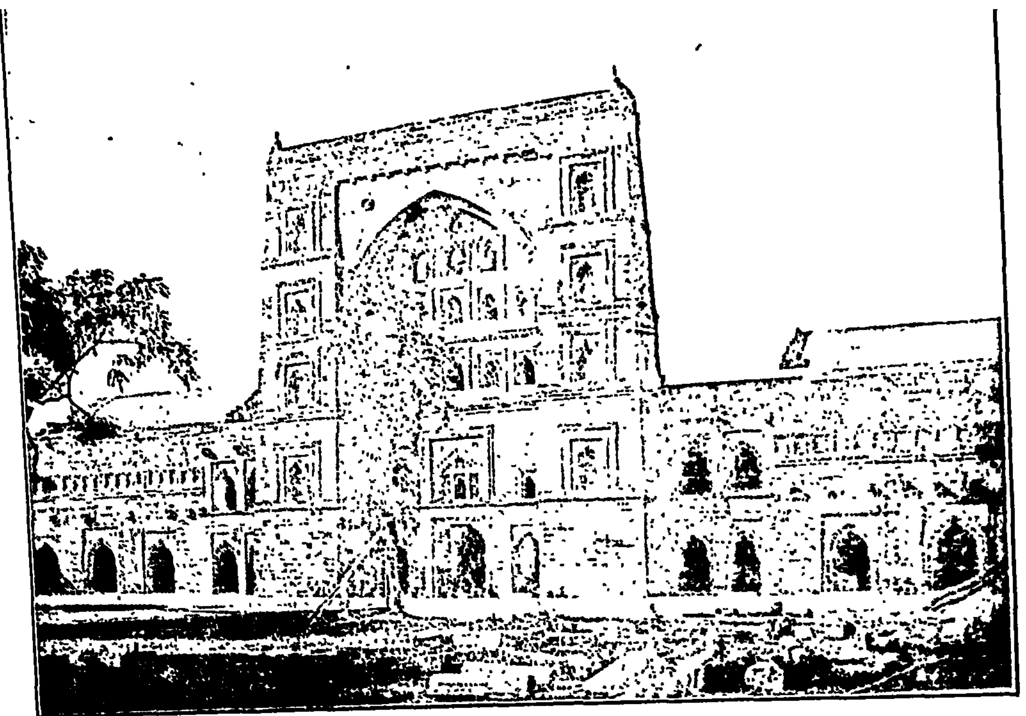
Mir Haji Sadr

He was a very deeply learned man duiing his time and unique among his equals. Inspite of all that learning and excellence, he occupied the post of Sadarat in the reign of Emperor Akbar and held aloft the banner of superiority over the leading men in the perfection of wealth and rank. In his Madrasah learned men were engaged in the work of teaching students. A stipend was fixed for every one of them according to his state and he himself also used to teach the students. The door of his house was the resort of governors and the rendezvous for the respected learned men. Several villages of which the annual income was more than 30,000 rupees were made over to him by the emperor as land-grant and jaigir. The said Mawlana had 2 daughters only in his family. When they attained majority in age for the purpose of wedding, he invited Khwajah Mir, Governor of Gujrat and Mir Yusuf Mashhadi who was one of the chief Mansabdars in the court of Akbar. According to his orders, both these great men ap-

peared before him at Jaunpur, and became ennobled by being united and related with him.

Khwajah Mir also possessed a stock of learning and excellences. He embellished the Madrasah and monastery of Mir Haji, and after the death of Mir Haji, he obtained the royal firman granting him the villages and the quarter etc., in his own name.

Mir Yusuf Mashhadi who was a great *savant* of his time took upon himself the task of teaching in the Sultani Madrasah, and of preaching and leading the prayer in the mosque Jami-ish-Sharq, a task which was the best of all services, and he took the villages as profitable land-grant and jaigir on condition of doing that service in addition to his other ranks. Since that time this honourable service has continued among his sons. Before the time of Nawwab Saadat Khan, the stipulated jaigirs were in their possession and management. They spent the income thereof for the services of the students of the Madrasah and the darvishes of the monastery as well as for congregational prayer on Friday and other days in the mosque Jami-Sharqiya. On the days of Id-ul Fitr and Id-ul-Zoha they used to go to the Id-gah which was outside the city and built by Nawwab Khan Khanan, accompanied by the Nazim of the time, all the chiefs of district, the jaigir-holders and the learned men and the saints. After leading the prayer, they used to address the people with perfect eloquence and rhetoric. When after finishing the necessary formalities of the oration and the mention of the 4 orthodox Caliphs they reach-



Jami' Mosque, Jaunpur.

ed the praise of the Emperor, the Nazim himself used to rise up from his place and dressed him with the royal robe of honour, and adorned him with the shield and the sword. With this honour and pomp, they used to recite the praise of the emperor and finish the address. When Nawwab Saadat Khan forfeited all the land grants and jaigirs stipulated for the purpose of delivering orations to the congregations in the mosque, he fixed the sum of Rs. 600 in cash from the treasury as their salary as well as robes of honour on the two Id days for the preacher and robes of honour for the Qazi (Judge) and the mufti (giver of decisions on religious matters)—all these were to be distributed by the tax-collector of this Government. Due to the vicissitudes of the time when the sons of the said Mir Yusuf went out of the district in search of livelihood, a deputy was appointed on behalf of them for these services. From among the sons of Mir Yusuf, Mirza Ahmad Bakhsh is Nazir of the court of this district. From among the sons of their deputies Maulvi Ahmad is one, and he is in easy circumstances and adorned with material and spiritual excellences. As the Id ground has no shade nor canopy, the governors of Jaunpur used to send tents and canopies every time, and keep ready the necessaries of ablution and purification *e.g.* water, and earthen vessels, so that the devotees might not be put to any difficulty. On the day of Id, they (Governors) riding on horses used to accompany all the inhabitants of the city to the Id ground. Being free from the task of leading the prayer of the congregation when the deputies of the sons of Mir

Yusuf who were Maulvi Ahmad's forefathers used to address the people, at the time of mention and praise of the emperor, they used to confer upon them the robe of honour. This state of affair continued up to the time of the Government of Mirza Kalb Ali Khan; and Raja Sheolal in the beginning of his rule, used to send a canopy to the Id ground for several years, and appointed his son-in-law Panday Joy Gopal for the work of putting the robe of honour etc., upon them. The Panday has also stopped sending the canopy for these seven years. As there is no shade in the Id-ground, and as when the Id takes place in the summer season, the devotees suffer much trouble from the scorching rays of the sun, the respectable people of the town gave up the custom of attending the Id-ground. And the helpless poor people who used to attend suffered much affliction. Unavoidably 3 years back, the compiler acquainted Mr. Abraham Willand [1] of exalted rank, Judge of Jaunpur district, who is a protector of every community, with these circumstances, and requested him to see that the Id prayer might be performed in the mosque Jami-ish Sharq. He accepted the request and ordered the police officers to arrange for necessary affairs. On Police superintendents' requisition some carpets and mats used to come from the Raja for the mosque, and a robe of honour of which the value is not more than ten rupees, used to reach the preacher and a few rupees in cash to the Qazi and the Mufti. This year,

[1] He came to Jaunpur in 1796 as Judge of the district.

I do not know whether the Muslims have committed any offence or the Raja has received any orders, that inspite of his officers' asking him to send a few carpets to the mosque he never did the same, nor did he pay a robe of honour and some rupees to the preacher and the Qazi. This affair was due to his disdaining Islam and Muslims. I hope that at the time of his giving accounts of his action before the earthly Lord who is defender of the country of Islam and Muslims, this affair will be the cause of hanging down his head with shame, and that in future such a person would be appointed for this work that he would be present in the two Ids and bestow royal favours upon the servants of God, so that by doing his duty, he might engage himself in praying for the welfare of the state.

Mulla Farrahi

One of the accomplished scholars during the sovereignty of Emperor Jahangir was Mulla Farrahi. It is mentioned in the Tabaqat-i-Akbari that Mulla Farrahi of Jaunpur is acquainted with divine truths and conversant with the mysteries of wakeful-heartedness and gnosticism. He possesses spiritual perfections together with material excellences, and cures the disease of the broken-hearted people of the desert of divine quest with the pissasphalt of union. He is one

of the learned men in the capital of the great Emperor. Emperor Jahangir writes in his royal "Institutes" [1] :— "In my boyhood, I had absolutely no inclination in my nature towards reading and writing. I afflicted my tutors with the striking of the whip and stones. For this reason no learned man ever brought in his mind the idea of teaching me. I always used to engage myself in playing with the boys courgeous like me. This sort of vagrancy on my part was extremely unpalatable to the temper of my great father. Mulla Farrahi of Jaunpur bound up his loins of ambition and determination to instruct me. Through the mediation of a courtier of the Emperor he obtained the honour of seeing my father, and being appointed (my tutor) came to my presence. He found that I had pellets in my hand and I was playing with boys of my age. He understood the mode of playing from a distance. Then with courage he submitted and inquired whether my pellets had any names or not, I said "How"? He said that he possessed perfect experiences in that game, that he played this game with 30 pellets and that every pellet had a name. Due to child-like desire, involuntarily my inclination turned towards him. Next day having had 30 pellets made of silver and written a letter of alphabet on each of the pellets he produced them before me and said that the first ball was named Alif.

[1] Tuzuk-i-Jahangiri or Jahangir Namah (Memoirs of the Emperor Jahangir). It was written by the Emperor himself from his accession to the 17th year of his reign and continued by Mutamid Khan up to the 19th year. It was afterwards re-edited by Md. Hadi who brought it down to the end of the reign.

the second Ba, the third Ta, the fourth Tha and so on. Then he began to play and said that he struck the pellet Ba with the pellet Alif and then he struck the ballet Tha with the ballet Ta. I also following him, began to utter these letters and recognised perfectly the signs of these letters. After a few days, he arranged compound letters, such as BA, BaT etc. with the 30 pellets and in the same way caused the same intelligible to my understanding. When he found me successful in memorising these things, he stabilised (systematised) the letters of the alphabet in the same way and caused me to get them by heart in the process of playing. After a month he wrote these things on a piece of paper and produced before me and said that he had written the play on that paper for my remembrance. When I saw this I understood everything and became extremely pleased. I said 'O my master, I believed that reading was a very difficult task, but now it appears to be very easy with me. In this way every thing can be read or learnt. Through the blessing of his tongue, my heart completely turned away from playing and a desire for study took its seat within my heart. I respected him highly and took him to my great father, and caused an excellent robe of honour, a rank of 2000 and a title of Shaikh-ul-Islam to be given to him. I also made him exalted with a grant of land and jaigirs in his country. After some time I sent him to Jaunpur for the work of teaching in the Sultani Madrasah. He founded a village in my name in the vicinity of Jaunpur and named it as Salimpur and established a Madrasah and a monastery

there. He greatly loved the teachers and students and acquirers of spiritual learning of the Madrasah and the monastery. When in the year 1014 A. H., I ascended the throne of sovereignty, first of all I offered him the post of President and Pay-Master in the district of Jaunpur as well as the rank of 1000 and increased some villages to the grant of his jaigirs. And I wrote to him that as I was then entitled Jahangir, it was proper that Salimpur would be called Jahangirabad. In the third year of my accession, I called him to my presence and honouring him with the title of Shaikh-ul-Islam and the Qazi-ul-Quzat included him in the retinue of the emperor and gave him the rank of five thousand. But alas, death did not give him leisure and he died in the 4th year of my accession. In accordance with his last injunctions, I passed orders to carry his dead body to Jaunpur and bury him in the compound of his Madrasah. And I wrote to the governors appointed in the district to keep intact the jaigirs granted to him by his Majesty for defraying the expenses of his Madrasah. In short, his Madrasah was maintained in the perfection of high standard in that part of the country. It had a very wide door above and below which more than 350 rooms were built, such that 350 students of Etymology stayed in the vicinity of the door only. For 30 years those rooms had been in existence. Many Europeans of high rank used to draw a picture of the same with great earnestness and take it away with them. During recent years, it has fallen down on the ground. At the present day even, the traces of the said door exist. As the Mulla

left no posterity, his compositions have not got publicity.

Mulla Muhammad Afzal of Jaunpur.

He was the most learned man of the age, and a glory to the people of his time. The world did not produce a man like him versed in academic learning and none secured that popularity which he possessed among his equals. He went from Jaunpur to Lahore and acquired knowledges from Mulla Abdul Hakim of Sialkut. In the space of several years he mastered all sciences and arts and returned to his country. The learned men of Jaunpur came to his Madrasah and sitting on the knee of decorum engaged themselves in deriving benefit from his teaching. From among the incidents of Jaunpur when the good news of his arrival reached his Majesty Emperor Jahangir, the emperor in his absence gave him the title "Ustad-ul-Mulk" (the Teacher of the Kingdom) and the highly respected rank of teachership in the Sultani Madrasah together with Jaigirs contingent with the post. But his holiness wanted to be excused as he did not consider the trouble of obeying the governor palatable to him and he always passed his time with reliance on God.

Mulla Mahmud of Jaunpur.

One of the choicest of the sages during the time of Shah Jahan is Mulla Mahmud of Jaunpur. It is mentioned in the Maathir-ul-Kiram that he was chief of the scholars and authority among his equals in all

branches of intellectual and traditional subjects, especially in the Science of Philosophy. He was a disciple of the Ustad-ul-Mulk Shaikh Muhammed Afzal. In his seventeenth year he finished his education, and urged forward the horse of his pen in the field of composition. He wrote the Shams-i-Bazeghah on philosophy and the Faraid on the art of rhetoric. Throughout his life he never uttered a word from which he shrank back. The author of the Tarikh-i-Subh-i-Sadiq[1] (the History of True Dawn) says that in those days Akmaj, an ambassador of the Emperor of Persia, who inspite of his being born-blind, had his inward eyes opened by God so that he got by heart all the subtleties of reasoning and traditional sciences, came to the court of Emperor Shah Jahan and resolved to have a discussion with the learned men of the capital. The scholars of the capital were vanquished before his excellent narration. The learned men of the metropolis could not stand as competitor in the place of his minute investigation and inquiry. The Emperor on learning this wonderful event became astonished and asked the pillars of the state to search for a man who would prove his rival. His minister Sad Ullah Khan who was a disciple of Allamah (highly learned) Mahmud gave an account of the Allamah's understanding and sagacity. The imperial mandate was issued to the Nazim

(1) It is a voluminous book in Persian on general history dealing with Kings, prophets, saints and sages of the Islamic world and a detailed life of Prophet Muhammad and his successors. The author is Muhammad Sadiq of Ispahan. The book was completed in 1048/1639

(Governor) of Jaunpur. He came to his presence and delivered the royal mandate, and with a hundred requests made him willing to start for the capital. In short, the Allamah with perfect pomp and grandeur set out for the camp of the King. At the time of his arrival, the minister Sad Ullah Khan and Asaf Khan one of the great nobles at the court hastened to receive him and brought the Mulla before the Emperor with perfect honour. He received abundant bounties. The following day in the assembly of the Emperor, all the learned men of the capital obtained the honour of his interview. According to the orders of the emperor, the Allamah turned towards the discussion with Akmaj. By chance the subject of proving "matter" was introduced. Akmaj took the side of proving it and gradually put forward the several arguments which he had remembered from his teachers and also strong proofs which he himself embellished. The Allamah controverted his every argument in the proper manner. The other *savants* who were present there opened their lips in verification, and were praising and eulogising the Mulla for his every proof. The day following, again the assembly for discussion was held. All the *savants* of the metropolis again attended. The same argumentation of the last night was taken up. After much argumentation and disputation, and endless controversy, Akmaj asked the Allamah whether he had any proof regarding the affirmation of "matter" or whether he refused to acknowledge the affirmation made by ancient philosophers. That unique one of the age produced his "Risala-i-Daoha"

(the Treatise of the Lofty Tree) which he composed in affirming "matter" and adduced some proofs therefrom. Akmaj involuntarily jumped up from his place and kissed the hand of the Allamah and attached the bejewllerd dagger which he had in his loin to the loin of the Allamah. Then he passed his considered judgment that a youngman with that understanding and sagacity would seldom be found in the countries of Persia and Hindusthan. According to the orders of the emperor, trays full of gold and silver were brought and scattered on the head of the Allamah. And when after a few days Akmaj wanted permission to depart, the books composed by Allamah together with presents and gifts were sent to the king of Persia as a rare present (curiosity). The Allamah submitted to His Majesty that the man was extremely jealous, and in the world of intelligence he did not know any one his equal; now that he sustained a defeat in the discussion and suffered a disgrace, it was most likely he would not live long. At last the same thing happened; he died at a distance of three stations from the capital Agra.

In accordance with the orders of the Emperor, Prince Shuja became a disciple of the Allamah, and the Amir-ul-Umara Shaista Khan finished the book Faraid with him. The emperor also derived many benefits from him on many literary points. Mulla Mahmud finding the Emperor attentive to his affair made him agreeable to build an observatory. The minister Sad Ullah Khan who for this reason entertained envy in his heart regarding the Mulla, altered the opinion

of the Emperor, and said that the important affair of Balkh was forthcoming and abundant treasures would be required. The Allamah being acquainted with this hypocrisy asked permission of the Emperor to go home. The Emperor appointed him to instruct in the Sultani Madrasah after granting him profitable jaigirs. The Mawlana reached Jaunpur and engaged himself in the work of teaching. But the time that cherishes the worthless could not bear to see such a perfect man. He died in the prime of his youth in the year 1062 A. H. Mulla Muhammad Afzal the teacher of the Allamah, who was still alive, did not smile for 40 days owing to the death of his disciple; and after the 40 days he joined with his beloved pupil. A certain person composed this hemistich indicating the date of their deaths :—

"On account of the death of Mahmud and Afzal, in the mountains there is the cry of alas ! alas !". The Allamah has got many compositions; among those, the Faraid on rhetoric and its marginal note, and the Shams-i-Bazighah on Philosophy have reached the East and the West.

Shaikh Abd-ur-Rashid.

He was one of the great saints and *savants*, and a disciple of the Ustad-ul-Mulk (the Teacher of the Kingdom) Mulla Muhammad Afzal of Jaunpur. It is related in the Maathir-ul-Kiram that the Lord of the auspicious conjunction Shah Jahan on hearing of his saintly qualities intended to see him and sent him a mandate of summons with one of his etiquette-knowing officers,

but the Shaikh declined and did not set his foot out of the corner of retirement, and submitted like the substance of this couplet :—

"The world if they offer me, I will not rise from my place.

I have applied henna (lawsonia intermis) of reliance on God in my feet."

His monastery was rendezvous of the students and acquirers of perfection. He was always in the habit of spending half the day in teaching the students, and the other half in instructing the acquirers of spiritual knowledge. During the night he kept himself engaged in devotion to God. They say that one day the Ustad-ul-Mulk came to the monastery from inside his house, with two excellent treatises called Sharifiyah on the art of disputation in his hands. He found both Mulla Mahmud and Mulla Abd-ur-Rashid in one place and gave them the books and said that the text was all right. Shaikh Abd-ur-Rashid, on the 8th day when he came before his teacher, brought its commentary in perfect easy and simple style, and this highly pleased the teacher. This movement appeared very unpalatable to Mulla Mahmud. Mahmud ordered Mulla Baqi who was one of his disciples and a *savant* of the age to write an excellent commentary of the work and to refute the commentary of Shaikh Abd-ur-Rashid. Within a short time he wrote a perfect commentary and named it as the Adab-i-Baqiyah. He also wrote a commentary on the Sharh-i-Rashidiyah and brought forward many contradictions in every place, and named it as the "Abhath-i-Baqiyah."

The Shaikh possesses many compositions. The following are some among them :—(1) The Rashidiyah on the art of disputation ; (2) The Zad-us-Salekin (The Provision of the Way-farers) ; (3) The Sharh-i-Asrar-al Khalawwat (the Mysteries of Retirement) ; (4) The Hashiyah-i-Sharh-i-Mukhtasar-il-'Azudi ; (5) the Persian commentary of the Kafiyah ; and (6) the Maqsud-at-Talibiin (the Objective of the Seekers). In the year 1083 A. H. when he had just begun the morning prayer, he responded to the call of the messenger of God, saying : "I obey."

Shaikh Muhammad Mah.

One of the great leaders during the time of Emperor Alamgir (Aurangzib) was Shaikh Muhammad Mah. It is recorded in the Waqiaat-i- 'Alamgiri, that the world-conquering Emperor Aurangzib was himself a learned man with practice and a practical man with knowledge. He used to appreciate the worth of the learned greatly. Since the time of his boyhood he had the ambition of increasing the beauty and splendour of Jaunpur, with the excess of learned men and holy shaikhs and a vast multitude of students and acquirers of spiritual learning, as it was during the time of the Sharqi Kings. When he sat on the throne, he issued an urgent mandate to the Governor of Jaunpur for sending a report on the condition of the teachers and holy shaikhs of this city, and sent a threatening order to the history-recorders and reporters for minutely investigating the condition of the residence of this class of people. In short, Jaunpur during the reign of His Majesty became a model of the garden of

Iram, and the old Madrasahs were consolidated throughout the city, and in its suburbs and environments; and many monastaries and Madrasahs were newly built. And thus in the Mufti quarter, in the Madrasahs of Mir Abul-Baqa and Mir Sayyid Mubarak and Mulla Muhammad Hafiz, in the Shah Mudar quarter, in the Madrasah of Mawlana Mir Nur-ud-Din, in the Dariba quarter in the Madrasah of Mir Abd-ul-Bari and in the Sipah quarter, in the Madrasah of the sons of Shaikh Mahmud, and in this way in every quarter of Jaunpur where there was a Madrasah, a teacher was appointed to instruct the students in spiritual knowledge. And in every lane, a monastery was set up where a saint was guiding the seekers of divine knowledge.

Shalkh Muhammad Mah.

One of the pillars of the holy saints of that time was Shaikh Muhammad Mah, a full moon in the sky of perfection and an accomplished scholar among his equals and the learned. In all the literary sciences he had all round ability. He divided his valuable time in four parts, one part was spent in performing devotion to his Master, another part in teaching the disciples, another in directing the acquirers of divine knowledge, while the other in fulfilling the obligations of his relatives and friends. Such a huge crowd of students attended his monastery that the people in charge of supplying their food became unable to make a correct estimate of necessry articles and became exhausted in the work of distributing their meals. When Nawwab Khan Jahan Bahadur had been a spiritual disciple of the Shaikh, once according to the summons

of the emperor, he started for the capital from Allahabad. With much importunity he made the Shaikh incline to make the journey with him, and reached the presence of the Emperor accompanied by the Shaikh. The Emperor on seeing him got down from the royal musnad (throne) and embraced him, and seated him before him. He made his rank and position far greater than that of other holy men, and conferred upon him the title of the Makhdum-ul-Mulk (the Master of the Kingdom). Upon this the vein of jealousy of the shaikhs and *savants* of the royal pavillion came into agitation. The pillars of the State who were their followers submitted to His Majesty saying: "When the Shaikhs and *savants* of the Capital, the greatness of whose families is evident to your Majesty and especially the sons of his holiness Baqi Billah, for whose grand-father your Majesty has had a high regard and implicit faith, appear before you, they remain standing and your Majesty does not pay heed to any one of them. And whenever this son of a Shaikh of Jaunpur who has recently arrived here, comes before you, your Majesty rises up from the seat and shows him every respect, and gives him a seat in the front. What is the cause of this differential behaviour ?." The Emperor said that he would one day reply to that. After a few days these interrogators requested for the reply and received the same answer from his Majesty. At last the Emperor said to one of the chamberlains of the Court that whenever any son of Hazrat Baqi Billah resolves to see his Majesty, he (the chamberlain) should drag away the rein of his horse inside the camp

and tell him that the horse belonged to him (chamberlain) and that it was stolen away on such and such date. In this way the same order was given to another chamberlain that he should do the same treatment with Shaikh Muhammad Mah. In short on the appointed day, one of the sons of his holiness Baqi Billah, riding on an Arab horse with pomp and grandeur was coming to the court accompanied by servants and attendants. The chamberlain ran towards him, seized the rein of his horse and said that the horse belonged to him. He behaved roughly with him (chamberlin) and gave him a slap and a blow with fist and then ordered his servants to beat and bind (enchain, him. The struggle continued for a long time, and the necessity of going to the court of justice became inevitable. The Qazi (Judge) caused the plaintiff and the defendant stand before him and asked both of them to relate the truth of the event, and permitted the defendant to depart after giving security for him and entrusting the horse to his own men. The following day the other chamberlain performed the same affair with the Shaikh. The Shaikh immediately got down from the horse and asked him very slowly whether the horse only belonged to him or the harness and the saddle also. He replied that the horse only belonged to him. The Shaikh said that he made over to him the horse together with his saddle and accoutrements. And having taken him by his hand he helped him to mount the horse, and himself began to walk on foot. From every side, people ran towards the Shaikh and brought horses and

most of the *savants* and saints left the place; but leadership, chieftainship and the title of Makhdum-ul-Mulk still continued among the sons of Shaikh Muhammad Mah. When Bahadur Shah became established on the throne of the kingdom, he renewed the rank and position of the learned and the *savants*. During the reigns of Bahadur Shah, Farrukh Siyar and in the beginning of the reign of Muhammad Shah, the possessions, jaigirs and land-grants of the teachers and Shaikhs of Jaunpur remained intact. Nawwab Saadat Khan of Nishapur forfeited all these properties on account of a certain cause which has already been mentioned. Still most of the learned men inspite of their straitened circumstances, difficulties and troubles for necessaries of life did not give up the Madrasahs, but kept themselves engaged in the work of teaching and instructing the students.

Shaikh Ghulam Ghaoth.

One of the chosen ones during the time of Muhammad Shah was Shaikh Ghulam Ghaoth. He was one of the sons of Shaikh Muhammed Mah. He was acquainted with the world of guidance and was a guide to the region of knowledge, a perfect *savant*, and a generous gnostic. He untied in himself outward learning with spiritual knowledge, and made utmost endeavour in directing and guiding the seekers of both these roads. Daily increasing crowds of students were found in his monastery; even any one arriving at his monastery after nightfall got subsistance from his kitchen. He was never in the habit of mixing with

the people of wealth. Upon the presents of the affluent he never cast the eye of favour. Saadat Khan intending to see him set out on horseback; at the time of his arrival at Jaunpur he hoped that he (the Shaikh) would hasten to receive him. The Shaikh who was preoccupied with devotion did not at all care for his pomp and grandeur, nor did he come out of his closet. Saadat Khan being displeased at this behaviour forfeited not only his properties, but those of other Shaikhs of the city also. His holiness seeing the increased troubles and perplexities of the people of the city was compelled to go to ShahJahanabad. At the time of interview, the Emperer Muhammad Shah stood up to do him honour, embraced him and seated him in front of him. On the occasion of bidding him good-bye, he applied perfume with his own hand on the person of the Shaikh. The Emperor wanted to give him land-grants together with jaigirs to his relatives, but owing to a keen sense of honour he did not agree to it, and said that it would be a matter of regret if he and his relatives were to become well-off while others would pass their time in helplessness. In short, he died during his sojorun there. His dead body was carried to Jaunpur. He is the author of many composi ions. Like the commentary Sawati-ul-Ilham (the Conspicuous Inspiration) of Mulla Faizi which is written completely with undotted letters, he wanted to write a commentary wholly with dotted letters. He had already finished some chapters when he died.

Mulla Muhammad Ali.

He was an inhabitant of the Sipah quarter of Jaunpur and was comprehender of all the spiritual and material excellences. For a long time he taught the students at Jaunpur. Afterwards he set out for Shah Jahanabad in search of fortunes. The pillars of the state became inclined towards him, and began to take care of his condition, and gave him numerons presents. He did the work of teaching also for a long time at Shah Jahanabad. At last from Shahjahanabad he started for Jaunpur, but on the way he was put to death by highwaymen. Among his compositions, the commentary on "Sullam" is current among the seekers of knowledge. In short from the time of Muhammad Shah upto the beginning of the government of the Emperor Shah Alam, some learned men of Jaunpur, inspite of their straitened circumstances, while sitting in the corner of contentment, have engaged themselves in teaching the seekers of knowledge. And they fulfilled the desire of the hearts of the students who came from different parts of the country for the acquisition of knowledge and who considered the city of Jaunpur as the centre of learning. At the time when straitened circumstances overcame the Shaikhs and the teachers of this city, Ali Imam Khan, son of the late *Ziya-ud-*Din Khan whose house was in the Hamam Darwazh quarter and who was one of the Mansabadars (holders of a rank in the army) of this city and who possessed an abundant share of learning and excellence, gave universal invitation to students. He used to be surety for the

jaigir of every seeker of knowledge who came from different parts of the country. It is 25 years that he died. His son Amjad Ali Khan has now given to his house a fresh beauty. Inspite of the same want, several students stay at his house. From among the learned men of this age, the late Mir Muhammad Malik in the Daribah quarter, the late Law-giver Sanaullah and his late son Mawlana Abul Khair and the late Qazi Mustaid Khan of Hammam Darwazah were beating the drum of their uniqueness and superiority, and they passed their lives in teaching the students.

Muhammad Mustaid Khan

Muhammad Mustaid Khan whose original name was Shaikh Muhammad Panah and who was an inhabitant of one of the villages of this district, had been for a long time in the presence of Muhammad Shah at Shahjahanabad, and was exalted with the title of Mustaid Khan. In the reign of Ahmad Shah, he was appointed to the post of Qazi (Judge) of Jaunpur, and having obtained the village of Bariya on condition of his defraying the expenses of the students etc, he arrived at Jaunpur and for several years kept himself engaged in the work of instruction. He died in the year 1184 A, H. and left a son Muhammadi Khan who after his father's death was installed on the musnad of the Qazi. He sold the village of Bariya in the year 1200 A. H. to Mufti (law-giver) Karam Ullah at a low price and also squandered the other properties and gave away gratis the Library of the late Qazi. Even up to the present time he is nominally entrusted with the post of Qazi.

Mawlana Muhammad Askari

One of the rarities of this age was the commendable personality of Mawlana Muhammad Askari (mercy of God be on him). In the beginning of his life, he had read several books under Mir Muhammad Malik. By chance one day the attentive look of his holiness Shah Ishq Husain, who was one of the saints of the time, fell on him. He said to him: "Why do you suffer the trouble of discipleship ? sit here and teach these pupils." In accordance with the orders of his holiness, he sat on the chair of teachership. He used to teach extempore whoever came to him, books of every science and art from Alif, Ba, up to Baizawi, whether these books were written in Arabic, Persian or Hindi. He had an independent spirit, and did not blindly follow worldly customs. Students used to accompany him when he went out of the house for diversion and journey. He stopped at whatever shop of the market he pleased and benefited the people by his wise exhortations. He did not distinguish between children, youths, and old men as well as the rich and the poor. His dwelling was the rendezvous for the wealthy and resort for the needy. The noble and the ignoble who passed by the side of Jaunpur used to pay him respects. Englishmen who know how to appreciate the worth of a person, when they came to see him and asked him about the difficulties in every science, after having obtained satisfactory answers from him, used to pass their considered opinion that such a person comprehending all perfections had been very seldom found on the surface

of the earth. Nawwab Shuja-ud-Dowlah with much solicitation and importunity prevailed upon him to accept the trouble of arriving at Faizabad. When his holiness who was very fond of amusing himself with observing the providence of God came to Faizabad, Nawwab Shuja-ud-Dowlah became extremely pleased to see him. and gave him many presents. It is a period of 26 years that he died. After his death Jaunpur became devoid of all splendour. Mir Hasan Ali, his cousin (the son of his uncle) and disciple, occupied his place, in teaching the students. Now languidness due to his old age and weakness due to his loss of strength have constrained him to give up the work of teaching the people. (1)

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(1) After the composition of this book on thr 17th Rajab of the year 1216 A. H, the said Mir died and joined with the merciful God,

CHAPTER III.

On the foundation of a Madrasah at Jaunpur and the means of gathering the seekers of knowledge and acquirers of perfection and establishing a Library of literary works

As the city of Jaunpur from the beginning of its construction and foundation upto the present time (when recently it has reached the depth of decay) has been a centre of learning, the learned men herein always kept themselves engaged in teaching and instructing the seekers of knowledges ; and the acquirers of learning and divine knowledge also had been enthusiastic and earnest disciples. But as at the present time there is neither a Madrasah, nor a teacher at Jaunpur, the students who come here knowing Jaunpur to be the same centre of learning, are now going away disappointed. It is generally hoped that if this message reach the ear of the master of this country, he would establish a Madrasah for the instruction of students and appoint several teachers for the work of teaching, and make the students independent of all their necessities. Just as Jaunpur has been from the ancient time a centre of learning for Arabic and Persian, Benares too has been regarded by the Hindus as a centre for learning Hindu Shastras. In the year 1849 some Brahmins from among the Pandits of Benares submitted to Mr. Duncan that the city of

Benares had been a place for studying Shastras, now for some reasons, the acquisition of that knowledge was postponed and it seemed that in several years, the knowledge of Shastras would cease to exist. Mr. Duncan wrote to Lord Cornwallis (1786-93) the Governor-General regarding the truth of the case and sought permission for establishing a Pathsala (School) and appointing Pandits for the instruction of seekers of knowledge and readers of the Vedas. Then he appointed Pandit Kashinath as the Chief Manager of the affairs and through his means he appointed 12 other Pandits, eight of whom used to receive per head Rs. 100 per mensem and four of them Rs. 60/- per month per head, and I do not exactly remember the salary of Kashinath, but most probably it was more than Rs. 250/- per month. Students were given stipends ranging from Rs. 2-8 annas to Rs. 8/- per month according to their circumstances and merit and a house was rented at Rs. 50/- per month for the Pathsala. I have heard from reliable persons that a sum of rupees thirty thousand was annually earmarked for the stipends of the residents of the Pathsala. After the departure of Mr. Duncan for the port of Bombay there came about some additions and increment in the expenditure of the school, but with the approval and advice of some people it was reduced. Even at the present day a lump sum of rupees thirteen thousand is annually reaching this group of people from the treasury of the Company through the Collector of Benares. And this good deed has been the cause of the preservation of Shastric learning in this district,

and the reputation of this good service has spread throughout the country. Just as Mr. Abraham Willand, Judge of Jaunpur, protector of the inhabitants of this country, put forth his noble exertions, so Lord Marquis Wellesley[1]—may God perpetuate his prosperity—the world-protecting Lord, the brilliance of the dynasty of pomp and grandeur, the candle of the family of sovereignty and state, the bright spot on the forehead of prosperity, the pleasure of the eye of rank and dignity, the heart-possessor, the bright-souled, the life-giver, the world-conqueror, the cream of the nobles, the regulator of the protected kingdom of Hindusthan, the special adviser to His Majesty the King of England, of Saturn-Court, the noblest of the nobles, who knows the worth of the nobles, and recognises the weight of the jewel of the learned, should also establish a Madrasah in this city and appoint this corn-gatherer from the barn of the masters of perfection (the author) for the services of these dignified people, so that the city of Jaunpur may be the meeting-place of the eminent and the learned, as it was during the time of ancient kings ; and seekers of knowledges and acquirers of spiritual learning may, on hearing this good news, gather themselves in this city from far-off countries, engage in acquiring knowledge and perfection and busy themselves day and night in praying for the prolongation of his life and increment of his prosperity, and that learned men may decorate their orations and compositions with his

[1] Marquis Wellesley (Lord Mornington) was Governer-General of India from 1798-1805.

auspicious titles. And may this kingdom last up to the time of Resurrection on the face of this earth !

As the old Madrasahs have been ruined,—rather there exists no trace of most of the Madrasahs and monasteries, and as the construction of a new Madrasah building would involve heavy expenditure, under these circumstances how excellent would it be if the mosque Jami-ush Sharq, which is one of the wonderful buildings of this district, the like of which is not found in India in extent, court-yard, vast space, and elevation,—a mosque at the sight of whose height and firmness, nobles and Sultans who happened to pass by this side, have been highly pleased, and even at present Europeans of high rank gather there with all earnestness for seeing it, and open their mouth in its praise and eulogy,—be selected for the work of instruction, and the houses on two sides of it be approved for the residence of the students after necessary repair of the broken and fallen portions, and every day five times prayers, congregational prayers of Friday and two 'Ids be offered in this mosque in the way and manner of the ancient Sultans. And this mosque which is a memento at this time of the past Kings, after some years would display fresh lustre. And the best Madrasah is that in which there would not be less than five Maulvies. And the more this number is increased the better would be the means of imparting education. The four Maulvies should be stationed on four sides of the Madrasah and one Maulvi who is in charge of the affairs of the teachers and is responsible for the necessaries of the students should stay in

the Madrasah itself, and should always inquire into the circumstances of the teachers and the taught. Among these, one Maulvi should be in charge of giving lessons in Persian books and teaching small text-books on Grammar and syntax, the second Maulvi should teach Philosophical works *e.g.* psychological and theological sciences, the third one, Mathematical books e.g. Geometry, Astronomy and Arithmetic, and the fourth one religious treatises e. g. jurisprudence, traditions, commentaries and scholastic theology. The fifth Maulvi who is the Superintendent of the affairs of this group of people, should be held responsible for imparting knowledge of all the sciences, for inquiring into the condition of all students, keeping the teachers in good humour, examining the students separately, attending before the Governor, reporting the circumstances of each of the teachers and students, and collecting books for the Library. And together with him some other officers should be appointed to look after the boarding houses of the students and to be responsible for their necessaries. In accordance with the order of the Lord, text-books should be purchased from different quarters and scribes should copy them. Students reading in the Madrasah should be provided with stipends in consideration of their circumstances and merit, as for examples, the readers of Persian should get rupees two and a half, the beginners who would commence etymology and syntax rupees three to three and a half, those who could read Sharh-i-Mulla Jami or exceed that stage and reach Qutbi, rupees four to four and a half and five ; those who would go beyond it and

study Mir Zahid, Mulla Jalal and commentaries of Sullam, rupees six or seven; students who having exceeded it would peruse Mutawwal and Sadra, would receive rupees seven or eight and others who have passed the same and reached Musallamul-Usul, rupees ten, twelve and upto fifteen. If anyone has completed his course and adopted the work of teaching, and if he engages himself in teaching in the same Madrasah, a report of his capability and attainments should be submitted to the authorities of the Madrasah and his salary should be settled in consideration of his personality and ability by his Lordship who is cognizant of the worth of the essence of learning and the learned.

But as regards the salary of the four Maulvies of the Madrasah as well as the Maulvi in charge of the affairs of the Madrasah and responsible for all the necessities of the students, it should be entrusted to the exalted ambition of that ocean-hearted and cloud-like-liberal Lord.

Hemistich.

"Every one thinks according to his ambition.

And further for several years there has not been any physician in this city, and the science of medicine has been a stranger to this land. The citizens suffer a good deal of misery from their diseases. It is about twelve years that Mr. Duncan, Resident of Benares, having been acquainted with this state of affairs appointed Hakim Ali Bakhsh as a government servant at a pay of rupees fifty for the treatment of the inhabitants of the city. But after the departure of Mr. Duncan

his salary was stopped and he left Jaunpur and went to Benares. If with the blessing of the prosperity of his Lordship, a physician versed in the science of medicine, and sound in his knowledge and practice, be appointed in this city and in this Madrasah for instructing the seekers of the science of medicine and for the treatment of the diseased of this city, so that after establishing a medical school, he may engage himself in curing the spiritual and corporal diseases of the people, the inhabitants of this city, being free from anxiety due to want of any physician in this town, would occupy themselves in his praise and in praying for his well-being; and hundreds of people, through the blessing of the favour of his Lordship, would become skilful doctors.

Conclusion.

A Short account of the Compiler.

This worthless atom, humble Khair-ud-Din Muhammad put on the dress of existence in the city of Allahabad on the 12th. day of the month of Safar 1165 A. H. In his eleventh year, he took in his hand the thread of acquiring knowledges, and completed the text-books from beginning to end in five years' time in the circle of instruction of the greatest of the learned, the most perfect of the perfect, Sayyid Muhammad Husain Musavi Aurangabadi, who in the city of Allahabad was the object of prostration of the people and the asylum of the king and the beggar; and in the same institution engaged himself in instructing

the seekers of knowledges. When His eminence died in the month of Zil-Hajj of the year 1185, he had in himself the means of staying in the city of Allahabad. Having heard of the praise of the vast learning and perfection of Maulana Muhammad Askari of Jaunpur, as well as of his expertness and erudition in the science of rhetoric, he set out for Jaunpur like a mad man just in the rainy season. And having seen more than what he heard, he finished with him the Faraid on rhetoric composed by Mulla Mahmud of Jaunpur and the Sharh-i-Chaghmani on the science of astronomy, and he gained knowledge of the book Musallem-ul-Usul from Maulana Abul Khair, son of the law-giver Sanaullah. He then engaged himself at Jaunpur in teaching students and composing books. After the lapse of 16 months, he returned to Allahabad from Jaunpur, and after staying in his own Madrasah, occupied himself in educating pupils. When in the year 1176A. H. the province of Allahabad was transferred from the dignified East India Company to the officers of the Nawwab Shuja-ud-Daulah, according to his nature he confiscated the stipends of the teachers and Shaikhs of Allahabad, and the students reading in the Madrasah of this humble self left on account of the want of livelihood. This poor man also gave up this Madrasah in accordance with the advice and dictates of his conscience, desiring the companionship of the worth-recognizing Englishmen for the sake of his own livelihood. He gained many favours from the society of the high-minded English-

men and obtained abundant affluence and high rank. He was appointed to many good posts and attained exalted positions. From what to what position did he rise and what great things did he see! He was for a long time a companion and courtier of Emperor Shah 'Alam and the late Nawwab Asaf-ud-Dawlah the minister of the kingdom. The said Nawwab and the minister entrusted this poor man with the work of superintendence of the big Imambara and teaching at the newly-established Madrasah and with utmost earnestness brought him from Allahabad to Lucknow. But due to the hypocrisy of some of his advisers, harmony was not established between them. Upto the end, the desire for teaching remained steadfast in the mind of this humble person. He spent a few years in Allahabad and Benares in the work of instructing the students. At last in the year 1209, the appointment of Indians was stopped in all the four courts, and high-ranked Englishmen were appointed Judges and Registrars. Mr. Tardis who had been a judge at Jaunpur took me in his company to Jaunpur on account of the familiarity that this humble person had with him. After a few months he went to the Appellate Court at Benares and in his place Mr. Willand became judge of Jaunpur. On seeing the appreciation of his merit, like shadow he followed that sun-natured person (Mr. Willand).

And in the hope that—

Hemistich.

"Perhaps our night also might have its morning" this humble-self considered his companionship as the capital of his greatness and dignity. Praise be to God that the night of expectation of this poor man reached its end and the morning of his prosperity dawned in the horizon of his fate. The good news of the arrival of master of the kingdom, the ocean-hearted, the cloud-like liberal, the lord of rank and dignity, Governor General, Lord Marquis Wellesley (may his prosperity be eternal) produced comfort in the heart and strength in the tongue.

"When iron comes into contact with touch-stone,
immediately it turns into gold.
When the sun casts its look upon the stone,
invariably it becomes precious ruby."

This humble-self, upto the present time, composed many books, and the holy God granted them the favour of acceptance to the hearts of the people, as for example, on the subject of Grammar, Fawaid-i Husn, and Mubahith-i Husn, and on the topic of Syntax, Fawaid-i-Nahw, Fawaid-ul-Husn, Muslihat-in-Nahw, and marginal notes on Sharh i-Mulla ; on the subject of logic, he wrote, the Sharh-i-Tahzib and the Sharh-i-Tasawwarat-i-Sullam, and on the subject of philosopy, Jawahir wa Zawahir-i-Matan (the Jewels and Flowers of the Text) and its commentary the Naqd-ul-Jawahir in Arabic and its translation in Persian. And he also penned with perfect beauty and freshness the Four Introductions on Investigating into the Question of *'Ilm* (knowledge) and the question of *J'al* (causing),

and the question of the Connection of the created with the Eternal, and the question of Compulsion and Choice. And he also composed on the subject of rhetoric the Mulakhkhas and its commentary the Naqd-ul-Balaghat in clear and elegant Arabic, and the Shawahid-ul-Balaghat with a commentary of Arabic verses in extreme perspicuity. He compiled on the science of Jurisprudence and Laws of Inheritances the Khair-ul-Masail and the Manhej-ul-Faraiz, and on the science of the Traditions the Khair-ush-Shamail and on the scholastic theology the Naqd-ul-Kalam ; on the science of the articles of Faith (or Religious Tenets) the Kitab-u-'Ilm il-Huda, the Kitab Khair-ul-Wasail, the Wasilat-un-Najat, the Muzher-ul-Gharaib and the 'Ayinul- Iman. He wrote the book Ayeen-ul-Iman at the suggestion of Khwajah 'Ayeen-ud-Din who was one of the excellent managers of the protected kingdom of the minister of the state. He sent it to the exalted Karbala. The learned people of that place liked it very much and wrote a few lines in its eulogy by way of approval. Then I compiled in Persian the book Khwariq-i-Qadiriyya in accordance with the desire of His Majesty the Emperor Shah Alam, and in recompense for that, a piece of cloth reached this poor man with the Imperial signature and utmost respect and honour. I also composed the Risala-i-Burhan-i-Imamat and the Lataif-ul-Abrar in accordance with the orders of Nawwab Asaf-ud-Dawlah the late minister and as a reward for the Burhan-i-Imamat, the said Nawwab, the minister of the kingdom, bestowed rupees five thousand upon this humble-self, and this book became famous throughout the country of India owing

to its ready acceptance. This humble person then composed in clear Persian the book Majalis-ul Muminin (the Assemblies of the Believers) consisting of no less than two hundred big forms and dedicated it to Mir Nur Ullah of Shustar, and named it as the Khair-ul-Majalis (the Best of the Assemblies). He wrote a treatise on heart-attracting Precepts and Admonitions on the Science of Culture of Morals in such a manner that not a single word of Arabic, either simple or compound, was found in it. And on the science of History and Traditions, he wrote in Persian the book Saraistan including wonderful stories of equity, bravery and administration of the kings of Hindustan and the book Gulzar-I-Asrar (the Rosebed of Mysteries) on the delicacies and decorum of the Saints of this country. He also composed in elegant style the book Alam Ashub (World-Tumult) comprising the history of all the protected kingdoms of Hindusthan from the year of the arrival of the powerful king of Persia upto the death of Amirul-Umara Mirza Najaf khan; as yet, this book, not being finished, is dependent on the desire of his Lordship. He then composed the book 'Ibrat Namah' (the Warning Book) on the circumstances of the sovereignty of Shah Alam and the account of the agents of his kingdom, and the beginning and end of every one of them and the retribution of evil-deeds which Gholam Qadir Khan received. And at the suggestion of Mr. Abraham Willand, the judge of the district of Jaunpur, he penned the book 'Jaunpur Namah' (the Book on Jaunpur) and the book 'Tuhfa-i-Tazah' (the Fresh

Gift) including the circumstances of the Stewards of Benares and its kings till the expulsion of Chait Sing and the new settlement made by the officers of the English Company in accordance with the orders of the Governor-General. Further he compiled the book 'Gwaliyar-namah' containing an account of the kings of that district and of the consolidation and elevation of the fort of Gwaliyar and of the deeds performed by Major Bruce for its conquest. Besides these, he wrote other books and treatises at the suggestion of the high-ranked Englishmen, the details of which would be construed as self-praise. This much he wrote for the reason that it may be evident that this worthless person also possesses ability to be included in the circle of the learned and has acquired a portion of the Sciences and Arts; otherwise musk is that thing which smells itself, not that upon which the perfumer showers his praise.

He entertains hope from the holiest court (of God) that when he rests for some time in the shadow of the favours of the master of the world and the worldly people (Lord Marquis), the chief of the protected kingdom of India, the cream of the high- stationed nobles (may his prosperity be eternal), he may associate with the parrots of the garden of rhetoric, and decorate his compositions and compilations with his auspicious mention, and perpetuate and immortalise the merits and pious actions and favours of that generous and beneficent one (e.g. Lord Marquis).

Quatrain.

"Many a palace which Mahmud built,
Vied with the moon in its elevation,
You will not find in its place a single brick from among them,
But the building of Unsuri has remained stable".

May (God) the Granter of prayers, having kept this master of the kingdom, the defender of the learned, always in His refuge and protection, maintain him as governor of the land and sea, and may He decorate the whole of the protected kingdom of India with the standard of his government. May the friends at the door of his state be accepted to him and the enemies of his exalted court, afflicted and disgraced.

Quatrain

"The object of decorating the words in thy praise is,
That there may be a position for me before the people of wisdom.
Otherwise the praise of the sun is well-known.
What need has the beautiful face got for a dresser ? "

With the approval and opinion of the appreciator of literature and the recogniser of the value of the jewel of every art Mr. Abraham Willand, Judge of the district of Jaunpur, this humble-self composed this book. And having brought out these rare

accounts from the books of ancients within a very short time, he reduced them into writing on the 25th day of Septemper, 1801 A. D. corresponding to the 15th Jamadi I, 1216 A. H.

May the Causer of causes grant it the virtue of acceptance and make it approved to the noble temperament of the lord of the worldly people (i. e. the Governor-General).

THE END.

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و مقبول طبع شریف خداوند جهانیان سازد * * *



بلاغت طرح دام اقبال جندی بیاساید با طوطیان چمن همراهی انداز - و تصنیفات و تالیفات خود را بذکر جمیلش بیاراید - و فضایل و حسنات آن ذوالفضل والاحسان را زنده جاوید گرداند *

یسا کاخاکه محمودش بنا کرد -
که از رفعت همین بامه مرا کرد *
نه بینی زان همه یک خشت برجای -
بنای عنصری مانده است برپای *

مجیب الدعوات این والی الملک حامی الفضلا را پیوسته درحفظ و حمایت خود داشته فرمان روای بر و بحر دارد - و تمامی ممالک محروسه هندوستان را از لوای حکومت وی بیآراید - موالیان در دولتش مقبول و مدعیان بارگاه عالیش منکوب و مخذول باشند *

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که پیش اهل خرد منصبی بود مارا *
وگرنه منقبت آفتاب مشهور است -
چه حاجت است بمشاطه روی زیبارا *

باستصواب و استمزاج قدردان سخن و قدر شناس جوهر هرفن مستقر ابرهم رلند جج ضلع جونپور این فقیر

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کارپردازان سرکار کمپنی انگریز بهادر حسب الحکـم نواب
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گردیدند و صاحبـــان عالیشان جج و رجسترمقـــرر شدند - مستر تردیس که جج جونپور شده بود - بسبب توسلی که این فقیـر از مدت بخدمت او داشت همراه بجونپور آورد - بعد چند ماه او در اپیل بنارس رفت - و بجای او مستر ولند جج جونپور شدند - بملاحظهٔ قدردانیها سایه نمط دنبـــال آن خورشیـــد خصال گرفت و بامیـد آنکه

* شاید شب ما هم سحری داشتـــه باشد *

رفاقت او را سرمایـــهٔ رفعت و عزت خود دریافت - الحمد لله که شب انتظـار این فقیـر بپایان رسیده وصبح اقبال از افق طالعم دمیـــده - نویـد قدوم مالـک الملـک دریا دل - ابرنوال خداوند جاه و جلال - گورنر جنـــرل لارڈمارکویس بهادر دام اقباله دل را بال و زبان را نیرو پدید آورد*

آهن چون بپارس آشناشد * فی الحال بصورت طلا شد
خورشید نظر چوکرد برسنگ * تحقیق که لعل بی بها شد

این فقیر تا حال تصانیف بسیار نموده و جناب اقدس قبـــول خاطرها بخشید - چنانچه در علـــم صرف فواید حسن و مبـــاحث حسن و در علـم نحـــو فوائد النحو و فوائد الحسن و مصلحات النحو و حاشیـــه بر شرح ملا -

مراجعت کرد - و در مدرسهٔ خود نشسته بتعلیم طلبهٔ علوم پرداخت - چون در سنه یکهزار و یکصد و هفتاد و شش هجری صوبه اله آباد از طرف صاحبان عالیشان بکارپردازان نواب شجاع الدوله مقرر شده برطیرهٔ خود معاش مدرسان و مشایخان اله آباد را نیز ضبط فرمود - و طالبان علم مدرسهٔ این فقیر بسبب تنگئ معاش برخاستند - فقیر نیز باستصواب خود بعزم رفاقت صاحبان قدرشناس بی اندیشهٔ زاد از مدرسهٔ برخاست - و فیضها از رفاقت صاحبان عالیشان برداشت - ثروت و جاه بسیار یافت و بکارهای عمده مامور شد - و از کجا بکجا رسید - و چها دید - مدتی همنشین شاه عالم بادشاه و نواب آصف الدوله وزیر الممالک مرحوم بود - نواب وزیر مغفور تولیت امام باره کلان و تدریس مدرسهٔ نو ساخت برای این فقیر تجویز نمود - و بکمال خواهش از اله آباد بلکهنو برد - از نفاق بعض مشیرانش اتفاق نشد - اخرالامر هوای تدریس در دل این فقیر پیچید - سالی چند در اله آباد و بنارس بتدریس پرداخت - اخرالامر در سنه یکهزار و دو صد و نه هجری در هر چهار سرکار عدالت هندوستانیان موقوف

دوازدهم ماه صفر سنه یکهزار و یکصد و شصت و پنج هجری در بلده اله آباد لباس هستی پوشید - در سنه یازده سالگی سررشته تحصیل علوم بدست اورد - کتب درسی از بدایت تا نهایت بعرصهٔ پنج سال در حلقهٔ درس افضل الفضلا اکمل الکملا سید محمد حسین موسوی اورنگ آبادی که در شهر اله آباد مسجود خلایق و مرجع شاه و گدا بود گذرانید - و بحضور آنجناب بتدریس طالبان علوم مشغول شد - چون در ماه ذی حجه سنه یکهزار یکصد هشتاد و پنجم آنحضرت فوت کرد - در خود یارای استقامت شهر اله آباد نیافت - ستایش فضل و کمال مولانا محمد عسکری جونپوری و مهارت و معرفت وی در علم بلاغت شنیده دیوانه وار در عین برشکال عازم جونپور شد - و زیاده از شنیده دیده کتاب فراید بلاغت تصنیف ملا محمود جونپوری و شرح چغمنی علم هیئت ازان حضرت اکتساب نمود - و مسلم الاصول را از خدمت مولانا ابو الخیر خلف مفتی ثناء الله استفاده کرد - و در جونپور نیز بتدریس طالبان و تصنیف کتابها مشغول بود - بعد انقضای شانزده ماه از جونپور باله آباد

عرصه دوازده سال است که بذراک این خبر حکیم
علی بخش را بعلوفهٔ پنجاه روپیه نوکر داشته برای معالجهٔ
اهالی شهر برگماشته بود - بعد رفتن مستر ذِنکین
علوفهٔ وی موقوف گردیده - و او شهر جونپور گذاشته
بصوب بنارس رفت - اگر بیمن اقبال خداوندی درین
شهر ملک و در همین مدرسه طبیبی عالم علم طب
که علم و عمل او درست باشد جهت درس طالبان
طب و علاج مریضان این شهر مامور گردد تا مطب که
عبارت از مدرسهٔ طبابت است آراسته بمداوای عوارض
روحانی و جسمانی خلایق پردازد اهالی شهر از
تشویشی که بسبب نبودن طبیب درین شهر دارند
فارغبال شده مشغول دعا گوی و ثنا خوانی باشند
و صدها مردم ازیمن عنایت خداوندی طبیب
حاذق شوند *

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خاتمه

درشمهٔ از سر گذشت مولف
ذرهٔ بیمقدار فقیر خیرالدین محمد بتاریخ

و برای کسانیکه شرح ملا می خوانند یا ازان تجاوز کرده
تا قطبی می رسیده چهار روپیه چهار نیم روپیه پنج روپیه
کسانیکه ازان در گذشته بمیر زاهد ملا جلال و شرح
سلم رسیده - از پنج روپیه شش روپیه یا هفت روپیه - و کسانیکه
ازان تجاوز نموده - تا مطول و صدرا رسیده هفت روپیه
هشت روپیه - کسانیکه ازین تجاوز نموده تا مسلم الاصول
رسیده ده روپیه دوازده روپیه تا پانزده روپیه - هر که فراغ
خوانده بتدریس مشغول شود - و در همین مدرسه
بتدریس می پردازد - و احوال استعداد و لیاقت وی
بحضور خداوند مدرسه معروض میشود - علاوه از بقدر
شخصیت و استعداد او از حضور خداوند قدر شناس
جوهر علم و علما تجویز می یابد - اما علاوه هر چهار
مولوی مدرسه و مولوی که متولی جمیع امور مدرسه
و متکفل تمامی ضروریات طلبه باشد مفوض بر همت
والای آن دریا دل وابر نوال می باشد -
* فکر هر کس بقدر همت اوست *
و نیز درین شهر از چند سال طبیبی نیست و علم
طب ازین دیار بیگانه شده است - شهریان در امراض
خود رنج بسیار می کشند - مسترڈنکین رزیڈنٹ بنارس

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هر علوم و خبرگیری هریکی از طلبه و دلجوی هریکی
از مدرسان و امتحان درس یکان یکان و حاضر باشی
بحضور حاکم و اظهار احوال و لیاقت هریکی از
مولویان و طالبان علم و فراهم آوردن کتابخانه
بذمهٔ او مقرر می باشد - و چند ملازم جهت خبرداری
اماکن طالبان و کفالت ضروریات ایشان همراه او مامور
می شوند - و حسب الحکم خداوند کتابهای درسی از
اطراف خرید شده می آیند - و کاتبان نوشته میدهند -
و طالبان علم که در مدرسه حاضر می آیند بقدر حال
و فراخور استعداد وی علوفه قرار می یابد - مثلاً برای
فارسی خوان از دو روپیه دو نیمروپیه و برای
مبتدیان نو آموز صرف و نحو سه روپیه سه نیمروپیه

خرج بسیار است درین صورت مسجد جامع الشرقی ...
از عجائب مبانی این عظیم است و مسجدش ...
نسبت و نماز و سعت و ایتلاف در عبادتستان طرف
نشان نمی دهند . سلاطین و امرا که ازین ...
می گذشتند بتماشای زینت و استحکام بنای آن ...
پرداختند - و اکنون هم صاحبان عالیشان بشوق تمام
جهت ملاحظه آن می روند . و تعریف و تماشای آن
میفرمایند - چه خوش باشد که این مسجد برای
تدریس مقرر کردد - و اماکن هر دو جانب آن بعد مرمت
شکست و ریخت برای استقامت طالبان علم تجویز
شود - و درین مسجد نماز پنجگانه هر روز
و نماز جمعه و عیدین باجماعت بطرز و نمط سلاطین
سلف بعمل آید - و این مسجد که برخی روزگار از
سلاطین سلف یادگار است بعد چند ها سال رونقی تازه
پدید آورد و بهترین مدرسه آنست که در آن کمتر
از پنج مولوی نباشند - و هر قدر که بیفزایند باعث
افزایش تدریس باشد - چهار مولوی در وسط هر چهار طرف
مدرسه استقامت می پذیرند و یک مولوی که متولی
امور مدرسان و متکفل ضروریات طالبان است در وسط
مدرسه مقیم میباشد - و هر وقت از حال مدرسان
و طالبان خبر میگیرد - ازین جمله یک مولوی را تدریس
کتب فارسی و تعلیم کتب کوچک درسی صرف و نحو

نیکو خدمتی از کجا بکجا رسیده - همچنان از حسن سعی مستر ابرهم ولند جج جونپور که حامی ساکنان این دیار است - خداوند عالم پناه - فروغ خاندان حشمت و ابهت - چراغ دودمان سلطنت و دولت - غرهٔ ناصیهٔ اقبال - قرهٔ باصرهٔ جاه و جلال - صاحب دل روشن روان - جان بخش جهان ستان - زبدهٔ نوئینان ناظم ممالک محروسهٔ کشور هندوستان - مشیر خاص حضور بادشاه کیوان بارگاه انگلستان اشرف الاشراف لارڈ مارکویس بهادر دام اقباله که قدردان شرفا و قدرشناس جوهر علما است درین شهر نیز مدرسهٔ مقرر فرماید - و این خوشه چین خرمن ارباب کمال را بخدمتگذاری این گروه باشکوه مامور سازد - تا شهر جونپور مثل عهد سلاطین سلف مجمع اکابر و افاضل شود - و طالبان علوم و کاسبان فیوض از دیار دور و دراز باستماع این نوید درین شهر حاضر آیند - و باکتساب و استفاضه پردازند - و شب و روز بدعای ازدیاد عمر و دولت مشغول باشند - و فاضلان خطب و مولفات خود را موشح بالقاب همایونش سازند - و این داوری تا داوریگاه قیامت بر روی روزگار پایدار باشد - چون مدارس سابق مندرس شده - بلکه از اکثر مدارس و خانقاهات نام و نشان هم نمانده - و در تعمیر مدرسهٔ جدید

از پا درآید -

معروف شده - شاید در چند سال علم شاستر

مستر تنکین حقیقت حال را بجناب گورنر جنرل کرد

کان ویلس بهادر نوشت - وحکم مقرر ساختن پانسال

و معین نمودن پنڈتان برای تعلیم بدارتهیان

و بید خوانان طلبید - آنگاه کاشی ناتهه پنڈت را

مختار مدار المهام فرمود - و بوساطت وی دوازده پنڈت

دیگر که منجمله آن هشت پنڈت را فی نفر

صد روپیه در ماه و چهار را فی نفر شصت روپیه

در ماه و علوفهٔ کاشی ناتهه خوب یاد نمانده - اغلبکه زیاده

از دوصد و پنجاه روپیه باشد مقرر ساخت - و بدارتهیان

را از دو تیم روپیه تا هشت روپیه بقدر حال و استعداد

وی علوفه قرار داده حویلی برای پانساله بکرایه پنجاه

روپیه ماهیانه سپرده نموده - از زبانی معتمدان بسمع رسیده

که در علوفهٔ اهالی پانساله بست هزار روپیه سالیانه

مقرر شده بود - بعد رفتن مستر تنکین بسوی بندر

بمبی چیزی تفاوت و تغلب در اخراجات پانساله

باثبات رسیده - باستصواب بعضی صاحبان در آن

تخفیف گردیده - تا حال هم بقدر سیزده هزار روپیه

سالیانه از خزانهٔ کمپنی بهادر معرفت کلکتر بنارس باین

جماعة می رسد - و این حسن عمل باعث بقای علم

شاستر درین ضلع گردیده - و شهرا این

فصل سیوم

در تاسیس مدرسهٔ جونپور و تدبیر فراهم آوردن طالبان علوم و کاسبان کمال و جمع ساختن کتابخانهٔ درسی *

چون شهر جونپور از ابتدای آبادی لغایت حال که بکمال ویرانی رسیده دار العلم بوده است - پیوسته درین شهر علما بتدریس و تعلیم طالبان علوم می پرداختند - و کاسبان علوم و فیوض همیشه بتعلم و تلمذ سرگرم می بودند - درین زمانه درین شهر مدرسه و مدرسے نمانده - طالبان علوم که جونپور را همان دار العلم دانسته می رسیدند بکام دل نا رسیده بر میگردند . امید کلی است که اگر این خبر تا بگوش خداوند این کشور رسد مدرسهٔ برای اکتساب طالبان مقرر سازد - و مدرسان چند را برای تدریس بر گمارد - و طالبان علوم را از وجوه ضروریات بی نیاز دارد - چنانچه جونپور از قدیم دار العلم عربی و فارسی است بنارس را نیز هنود دار العلم شاستر هندی قرار داده اند - در سمبت یکهزار و هشتصد و چهل و نه برهمنان چند بحضور مستر ڈنکین از پندتان بنارس گذارش نمودند که شهر بنارس خانهٔ علم شاستر بود - اکنون بسبب چند که اکتساب آن

که از خانه بر می‌آمد طالبان علم همراه می‌بودند - بر دکان هر بازاری که بخاطرش میگذشت نشسته استفاده میفرمود - با طفلان و جوانان و پیران و دولتمندان و غریبان در خور و یکسان داشت - و دولتخانهٔ وی مجمع دولتمندان و مرجع مستمندان بود - رفیع وشریف که از طرف جونپور میگذشتند بخدمت وی میرسیدند - صاحبان انگریز که قدرشناس هرشخص اند چون بدیدن وی می‌آمدند و مشکلات هر علم از او می پرسیدند - بعد حصول جواب انصاف میکردند که اینچنین شخص جامع الکمالات در اطراف گیتی کم دیده شد - نواب شجاع الدوله بمنت و الحاح بسیار از جونپور متصدع قدوم فیض آباد شد - آنحضرت که شایق تماشای قدرت الهی بود بفیض آباد رفت - نواب شجاع الدوله از ملاقات آنحضرت بحدی مسرور شد - وتدور گذرانید عرصه بیست و شش سال است که فوت کرد - از رحلت وی جونپور بی رونق گردید - میر حسن علی برادر عمزاده وشاگرد آنحضرت در مقام وی بتدریس طالبان می پرداخت - اکنون نقاهت پیری و ضعف بیمقدور او را از تدریس طالبان علم باز داشت * (۱)

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(۱) بعد تحریر کتاب بتاریخ هفدهم رجب سنه ۱۲۱۶ هجری میر موصوف برحمت حق پیوسته - منه

جهت خرچ طالبان علم وغیره یافته در جونپور رسید - چند سال بتدریس پرداخت - در سنه یکهزار یکصد وهشتاد و چهار هجری فوت کرد - پسری گذاشت محمدیخان که بعد فوت پدر بر مسند قضا نشست - موضع بریا را در سنه یکهزار و دو صد هجری بدست مفتی کرم الله بسهل قیمت فروخت - و دیگر املاک وکتبخانۀ قاضی مرحوم را نیز رایگان داد - هنوز خدمت قضا برای نام بوی نامزد است *

مولانا محمد عسکری

از عجایب بزرگان این روزگار ذات ستوده صفات مولانا محمد عسکری رحمة الله علیه بود - آنحضرت در اوایل حال چند کتب درسی بخدمت میر محمد ملیح گذرانیده بود - قضا را روزی نظر توجهه حضرت شاه عشق حسین که از اولیای وقت بود بر وی افتاد - فرمود چرا هرج تلمذ میکشی بنشین و تلمیذان را درس بده - حسب الحکم آنجناب مولانا بر مسند استادی نشست - از الف بلی تا بیضاوی کتاب هر علم و فن عربی خواه فارسی خواه هندوی هر کسی می اورد او را بی تامل تعلیم می نمود - مزاج آزادانه داشت و پابند رسوم دنیوی نبود - برای تماشای و سیر

بر مشایخان و مدرسان این شهر غالب بود علی امام خان خلف ضیاء الله خان مرحوم که حویلی او در محله حمام دروازه است و از عمدهٔ منصب داران این شهر بود وبهرهٔ وافی از فضل و فضیلت داشت - ملای علم دادهٔ هر طالب علمی که از اطراف می آمد جاگیر او را کفیل می‌شد - عرصهٔ بیست و پنج سال است که فوت نمود - امجد علی خان فرزندش مکان او را زینتی تازه بخشیده است - برهمان وطر (وطیره) اکنون هم چند طالبان علم بر دروازه او می باشند - از جمله فضلای این عصر میر محمد ملیم مرحوم در محله دریبه و مفتی ثناء الله مرحوم و خلف او مولانا ابو الخیر مرحوم و قاضی مستعد خان مرحوم در حمام دروازه کوس یکتای نواختند - و اوقات زندگانی خود را بتدریس طالبان علم صرف نمودند *

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محمد مستعد خان

محمد مستعد خان که نام اصلی او شیخ محمد پناه است وساکن یکی از قریات این ضلع - در شاهجهان آباد مدتها بحضور محمد شاه بود - و بخطاب مستعد خان سر افرازی یافت - در سلطنت احمد شاه بمنصب قضایای جونپور مامور شد - و موضع بریا مشروط خدمت

اوردند - او صاحب تصانیف کثیر است - میخواست که در برابر تفسیر سواطع الالهام ملا فیضی که تمام بی نقط است تفسیری تمام با نقط بنویسد - چلد سپاره را همچنان تفسیر کرده بود که در گذشت *

ملا محمد علی

ملا محمد علی ساکن سپاه محله است که جامع فضائل صوری و معنوی بود - مدتی در جونپور درس گفت - انگاه بتلاش معاش قصد دار السلطنه نمود - ارکان سلطنت بوی رجوع اوردند - و بتفقد حالش پرداختند - و نذور فراوان گذرانیدند - مدتی در شاهجهان‌آباد نیز تدریس نمود - اخرالامر از شاهجهان‌آباد قصد جونپور کرده در اثنای راه از دست قاطعان طریق شهید شد - از تصانیف وی شرح سلم درمیان طالبان علم متداول است - بالجمله از عهد محمد شاه تا اوائل سلطنت شاه عالم بادشاه چند فاضل در شهر جونپور با وجود تنگی معاش در گوشهٔ قناعت نشسته بتدریس طالبان علوم می پرداختند - و طالبان علوم را که از اطراف و جوانب شهر جونپور را دار العلم دانسته برای اکتساب می آمدند بکام دل می رسانیدند - و درین وقت که تنگی معاش

و در هدایت و ارشاد طالبان در راه کوشش بلیغ کرده
در خانقاه او هجوم طالبان علم روز افزون بود - بلکه
هر که در شام بخانقاه او حاضر آمدی طعام از مطبخ
وی یافتی - با اهل دول هرگز امیزش نمیداشت -
و بر نذور گذرانیده دولتمندان نظر التفات نمی انداخت -
سعادتخان در ایام ورود جونپور چون بعزم ملاقات وی
سوارشد امید داشت که او باستقبال خواهد شتافت -
شیخ که در عبادت مشغول بود مطلق خیال سطوت
و حشمت او بخاطر نیاورد - و از صومعهٔ خود بر نیامد -
سعادتخان ازین حرکت رنجیده تمامی املاک او را
بلکه جمیع مشایخان این شهر را ضبط نمود - آنحضرت
از فرادید پریشانی اهل شهر ناگزیر بشاهجهان‌آباد
رفت - عند الملاقات محمد شاه بادشاه بتعظیم برخاسته
معانقه نمود و برابر نشانید - وقت رخصت عطر از دست
خود گرفته بر بدن شیخ مالید - بادشاه میخواست که
التمغای او را با قطاع اقربای وی گذارد - او بمقتضای
حمیت قبول نکرد - وگفت حیف باشد که من و خویشان
من فارغ بال باشند و دیگران بدرماندگی بسر نمایند -
بالجمله همانجا بود تا فوت کرد - نعش او را در جونپور

مدرسان و مشایخان دست کشیدند - اکثر فضلا و مشایخان برخاسته رفتند تا هم ریاست و سرداری و خطاب مخدوم الملکی در فرزندان شیخ محمد ماه بحال بود - بهادرشاه چون بر سریر سلطنت متمکن گشت قدر و منزلت علما و فضلا از سر نو رواج گرفت - در عهد سلطنت بهادرشاه و فرخ سیر و اوایل سلطنت محمد شاه املاک و اقطاع والتمغای همه مدرسان و مشایخان جونپور بحال و برقرار بود - نواب سعادتخان نیشاپوری بسببی که در صدر گفته‌شد ضبط نمود تا هم اکثر فضلا باوجود تنگی معاش و تکلیف و تصدیع ضروریات از مدرسه بر نیامدند و بتدریس و تعلیم اشتغال داشتند *



شیخ غلام غوث

از بر گزیدگان عصر محمدشاه یکی شیخ غلام غوث از فرزندان شیخ محمد ماه مرحوم شناسای کشور رهنمایی - و رهنمای کشور شناسایی - عالم کامل - و عارف باذل بود - علم ظاهری را با علم باطنی بهم پیوسته -

روان شد - از هرسو خلایق دویدند و اسپ و پالکی وغیره
حاضر آوردند - و باصرار سوار کردند - و هردو حقیقت را
بحضور سلطان معروض داشتند بار دیگر چون سالکان
در معرض جواب حاضر آمدند - بادشاه فرمود عجب
که تا هنوز برشما جواب ظاهر نشده - قدر و منزلت
هر دو از معامله هر دو توان دریافت - مشهور است که
سلطان بادراک فطانت و فراست وی استدعای
قبول منصب وزارت نمود - و گفت غرض این‌ست
که تا سالهای بسیار بر روی روزگار یادگار باشد که در
عهد سلطان همچو شیخ بود که بادشاه او را منصب
وزارت بخشید - چون این پیغام سلطان بشیخ رسید
بمعذرت پیش آمده گذارش کرد که مرا منصب
درویشی بس است - تا سالها در افواه باشد که سلطان
منصب وزارت می بخشید - و او قبول نکرد - بالجمله
بعد چند سال بجونپور آمد - و بتدریس و تعلیم
پرداخت - در سنه یکهزار نود و پنج هجری برحمت
حق پیوست - شیخ عنایت الله یکی از شاگردانش
تاریخ وفات وی ع *

گشت واصل بحق محمد ماه

یافته - بعد فوت سلطان عالمگیر چون درمیان اعظم شاه
و بهادرشاه مدتی محاربه بود حکام جونپور از خدمتگذاری

فرمود جواب آن روزی خواهم داد - بعد روز چند باز سائلان التماس جواب نمودند - و از حضور همان جواب یافتند - اخر الامر سلطان یکی از حاجبان در دولت را فرمود که هرگاه کدام فرزند حضرت باقی بالله عازم حضور باشند - در عین اوه وعنان مرکب ایشان بگیرد و بگوید که این اسپ من است که فلان تاریخ بدزدی رفته بود - و همچنان بجاجی دیگر حکم شده که این سلوک با شیخ محمد ماه نمایند - بالجمله روز معهود یکی از فرزندان حضرت باقی بالله بر اسپ عراقی بکمال کر و فر باحشم و خدم می‌آمد حاجب دویده عنان مرکب گرفت که اسپ من است - او بخشونت پیش آمد و سیلی و مشت زد - و ملازمان خود را برای زدن و بستن او حکم کرد - منافشه طول کشید و رفتن دار العدالت نا گزیر گردید - قاضی مدعی و مدعی‌علیه را برابر ایستاده کرده حقیقت حال هر دو پرسید - و از مدعی‌علیه ضامن گرفته و اسپ را بکسان خود سپرده واگذاشت - روز دیگر حاجب دیگر همان معامله با شیخ پیش آورد - شیخ فی الفور از اسپ فرود آمده درگوش وی گفت که فقط اسپ تراست یا ساز و زین نیز - او گفت همین اسپ از من است - شیخ فرمود اسپ را مع زین و ساز بتو بخشیدم - دستش گرفته بر آن اسپ سوار کرد - و خود پیاده

کاسبان - و جزوی برای ادای حقوق اقارب و احباب در خانقاه از هجوم طالبان علوم آنچنان بود که متکفلان طعام از شمار آن عاجز می‌آمدند - و از تقسیم خورش هر یکی در مانده می‌شدند - چون نواب خانجهان بهادر با شیخ ارادتی داشت وقتی که از آله‌اباد حسب الطلب سلطان عازم دار الخلافه شد شیخ را بخواهش تمام جهت سفر رغبت نمود - و باتفاق شیخ بحضور سلطان رسید - بادشاه وقت ملاقات شیخ از مسند شاهی برخاسته معانقه فرمود - و در برابر خود نشانید - و از مشایخان دیگر قدر و منزلت وی بیش از بیش نمود - و مخدوم الملک خطاب فرمود - مشایخان و فاضلان ارزی سلطانی را رک حسد بحرکت آمد - ارکان دولت که معتقدان ایشان بودند بحضور سلطان معروض داشتند که مشایخان و فاضلان دار الخلافه که بزرگی خاندان ایشان بر آنحضرت یقینی است خصوص فرزندان حضرت باقی بالله که حضرت را با جد بزرگوار ایشان اعتقاد و ارادات است - هرگاه در حضور حاضر می‌شوند استاده می‌باشند - و حضرت بطرف احدی متوجه نمی شوند - و این شیخزادهٔ جونپوری که تازه وارد است هرگاه در حضور میرسد حضرت بر پا استاده تعظیم می‌کنند - و در برابر خود جای دهند - سبب آن چه باشد - سلطان

زمان سلاطین شرقیه از کثرت فضلا و مشایخان و انبوه
و هجوم طلبهٔ علوم و کاسبان فیوض رونق پذیر باشد -
چون بر سریر سلطنت نشست یرلیغ راجب التبلیغ بناظم
جونپور جهت ترقیم احوال مدرسان و مشایخان این
شهر صادر گردانید - و سوانح نگاران و وقایع نویسان
را احکام تهدید برای تحقیقات کوایف برندیش
این گروه فرستاد - القصه جونپور در عهد آنحضرت
نمونهٔ گلزار ارم شده در تمام شهر و قصبات و نواحی
آن مدرسهای قدیم تاسیس یافتند - و بسی خانقاه
و مدرسه تعمیر جدید شدند - چنانچه در مفتی محله
میر ابو البقا و میر سید مبارک و ملا محمد حفیظ
و در محله شاه مدار مولانا میر نور الدین و در محله
دریبه میر عبد الباری و در محله سپاه فرزندان
شیخ محمود همچنان در هر محله جونپور مدرسه بود
که در آن مدرسه بتعلیم فیوض طالبان می پرداخت -
و در هر کوچه خانقاهی که درویشی در آن کاسبان
فیوض حق را رهبری می ساخت - از عمدهٔ
مشایخان آنوقت شیخ محمد ماه است که بدر آسمان
کمال - و سر آمد اقران و امثال بود - در جمیع علوم
درسی دستگاه کلی داشت - و اوقات گرامی را منقسم
بچهار جزء ساخت - جزوی برای تقدیم عبادت مولا -
و جزوی برای تعلیم شاگردان - و جزوی برای ارشاد

ملا باقی را که یکی از شاگردانش و علامهٔ عصر بود جهت نوشتن شرح شریفیه و رد نمودن شرح شیخ عبد الرشید حکم داد - او در عرصهٔ قلیل شرحی بکمال دقت نوشت و آداب باقیه نام گذاشت - و شرح برشرح رشیدیه نگاشت - و در هر مقام اعتراض بسیار آراست - آنرا ابحاث باقیه نام نهاد - و شیخ را تصانیف بسیار است - از آن جمله رشیدیهٔ مناظره و زاد السالکین و شرح اسرار الخلوت و حاشیه شرح مختصر عضدی و شرح فارسی کافیه و مقصود الطالبین - درسنه یکهزار و هشتاد و سه تحریمهٔ فرض صبح بسته بود که داعی حق را لبیک اجابت گفت *



شیخ محمد ماه

از اعاظم بزرگان عهد عالمگیر بادشاه شیخ محمد ماه است - در واقعات عالمگیری مسطور است که اورنگ زیب عالمگیر بادشاه خود عالم با عمل و عامل با علم بود - قدردانی علما بیش از بیش می نمود - و از عهد شاهزادگی منظور داشت تا جونپور مثل

شیخ عبد الرشید

دریم شیخ عبدالرشید است که از کبار اولیا و اعاظم علما بود - شاگرد استاد الملک ملا محمد افضل جونپوری - در ماثرالکرام است که صاحبقران شاهجهان باستماع اوصاف قدسیه او خواهش ملاقات نمود - و منشور طلب مصحوب یکی از ملازمان آداب دان فرستاد - شیخ ابا کرد - و قدم از کنج عزلت برون نگذاشت - و مصداق این بیت معروضداشت *

دنیا اگر دهند نخیزم زجای خویش
من بسته ام حنای توکل بپای خویش

خانقاه او مجمع طلبهٔ علوم و کسبهٔ کمال بود - پیوسته در پاس تدریس طالبان و دو پاس تعلیم کاسبان می فرمود - و شبها در عبادت الهی مشغول می بود - گویند روزی استاد الملک از اندرون حویلی خود در خانقاه آمد - دو رسالهٔ شریفیه فن مناظره دردست داشت - ملا محمود و ملا عبد الرشید را یکجا دیده بدست هر دو داد که متن خوب است - شیخ عبدالرشید هشتم روز که بحضور استاد حاضر آمد شرح آن بکمال سلاست نوشته آورد و باعث خوشنودی استاد شد - ملا محمود را این حرکت نا گوار آمد -

شایسته خان کتاب فرائد تمام گذرانید - سلطـان نیز ا
مسایل علمی ازوی استفاده کرد - ملا محمود سلطان را
متـرجمـه حال خود یافتـه جهت بستـن زمد راغب
ساخت - سعـدالله خان وزیر که ازین در خورد ملا بدل
خون حسد برده بود رای بادشـاه را بر گردانیـد - و گفت
مهم بلـخ درپیش است - رخزاین فراوان مطلـوب -
علامـه ازین نفـاق آگاهی یافتـه از سلطـان اجازت
وطن خواست - بادشاه خدمت تدریس مدرسهٔ سلطـانی
مع جاگیـرات سیـر حاصل بوی گذرانیـد - مولانا در
جونپـور رسیـده مشغـول تدریس گردید - لیکن زمانهٔ
ناقوان بین اینچنیـن شخص کامل الوجود را نتـوانست
دید - درعین شبـاب درسنه یکهزار و شصت و در هجری
درگذشت - ملا محمد افضل استـاد علامه که هنوز زنده
بود - از مرگ شاگرد تاچهل روز متبسم نشـد - بعد چهلروز
استاد بشـاگرد ملحق گردید -

شخصی این مصرع تاریخ در دریافت
ز محمـود و افضـل بگـو آه آه

علامه را تصـانیف بسیـار است از آنجملـه فرائد
لاغت و حاشیـه آن و شمس بازغـه حکمت از شرق
غرب رسیـده *

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در هر جواب ملا را مورد تعریف وتحسین می‌ساختند -
روز دیگر باز محفل مباحثه مقرر شد همه فضلای
دار الخلافه باز حاضر آمدند - همان مناظره دوشینه
درمیان آمد - بعد مناظره و مباحثه بسیار ورد و ابرام
بی شمار اکمچ از علامه پرسید که تو هم دلیلی برای
اثبات هیولا داری - یا اثبات کردهٔ حکمای سلف را
انکار می‌نمائی - آن یگانهٔ روزگار رسالهٔ درجه که در اثبات
هیولا نوشته بود حاضر آورد - و دلایل چند از آن ظاهر
کرد - اکمچ بی اختیار از جا بر جست - و دست علامه
را بوسید - و خنجر مرصع که در کمر داشت در کمر
علامه گذاشت - و انصاف داد که جوانی باین فهم
و فراست از ولایت ایران تا هندوستان کمتر یافته -
حسب الحکم سلطانی طبقهای پر از زر و نقره حاضر
آوردند و برسر علامه نثار کردند - بعد چندی که اکمچ
رخصت خواست کتب تالیف علامه را با تحف و هدایا
بطرز ارمغان جهت شاه ایران فرستادند - علامه بحضور
بادشاه عرض کرد که این شخص بحدی غیور است - و در
عالم دانشمندی احدی را هم ترازوی خود نمیدانست -
اکنون که در مباحثه سرخگی ؟؟ خورد و خفتی برداشت اغلب
که زنده نماند - آخر همان شد که از دارالخلافهٔ آگره
برسه نزل فوت کرد - حسب الحکم سلطان شاهزاده
محمد شجاع نزد علامه تلمذ نموده - و امیرالامرا

نمـود . فضلای دار الخـلافه در برابر حسـن تقـریر
وی عاجز آمدند . و علمـای پای تخـت در معرض
بازپرس او حـرف نمی توانستنـد زد . شاهجهـان
پادشاه بادراک این عجـائب وارادات متعجب شده
ازان دولت جـویای شخصی که با وی حـرف توانـد زد
گردید - سعـدالله خان وزیر که طبق علامه معـروض دید
کوایف فهـم و فراست علامه بسـلطان نمود . منشـور
سلطـان بنام جونپـور صادرشد - از بعـد مدت علامه
حاضر آمده منشـور سلطانی گذرانید . و بعـد نفقـا
جهـت عزیمت دار الخلافه مهیـا گردانیـد . القصـه
علامه بکمـال فر و شان وزراء اردوی شاهی گردید . وقت
قـرب ورود سعـدالله خان وزیر و آصفخان که از اعاظم
امرای سلطـان بود باستقبـال شتافتند - و علامه را بکمـال
توقیـر در حضـور سلطـان حاضر آوردند . مورد تفضلات
فراوان گردید - و بروز دیگـر در محفـل شاهی همگی
علمای دار الخلافه شرف حضور یافتند - حسب الحکم
سلطان علامه با اکمل متوجه مباحثه گردید - قضارا
اثبات بحـث هیولا بمیان آمد - اکمل طرف ثبوت
گرفت و دلائل چند که از اساتذه بخاطرداشت و حجتهای
قوی که آنرا خود آراسته بود مرتبه بمرتبه بیان کرد -
و علامه هر دلیـل اورا بوجهـه شایسته رد نمـود - علمای
دیگـر که حاضر الوقت بودند لب بتصـدیق کشـودند -

استاد الملک و منصب جلیل القدر تدریس مدرسهٔ سلطانی معه اقطاع مشروط بوی بخشید - آن حضرت تکلیف فرمان پذیری حکام گوارا نکرده بمعذرت پیش آمد و پیوسته بتوکل گذرانید *

——:*:——

ملا محمود

از سلالهٔ حکمای عهد شاهجهان ملا محمود جونپوری است در مآثر الکرام مذکور است که او در فنون عقلی و نقلی سیما علم حکمت سرآمد افاضل و مشار الیه اماثل بود - از استاد الملک شیخ محمد افضل تلمذ نمود - و در عرض هفده سالگی فاتحهٔ فراغ خواند - و کمیت قلم را در میدان تصنیف جولان داد - شمس بازغه در حکمت و فرائد در فن بلاغت املا کرد - مدت العمر قولی از و سر نزد که ازان رجوع کرده باشد - صاحب تاریخ صبح صادق میگوید که در آن زمان اکمج ایلچی بادشاه ایران که او را باوجود نابینائی مادرزاد حکیم مطلق چشم باطن کشوده تا دقایق علوم عقلی و نقلی همه از برداشت - بحضور سلطان شاهجهان حاضر آمد و عزیمت مباحثهٔ با علمای دار الخلافه

دراز آن سه صد و پنجاه سقه ساخته شده بود که سه صد و پنجاه طالب علم صرف درحوالی دروازه قیام داشتند - چنانچه تا عرصه سی سال آن کوهتهریها موجود بودند - و اکثر طلبان عالیشان بخواهش تمام نقشهٔ آن کشیده می بردند - درمیان همین چند سال برزمین افتاده - اکنون هم نشان دروازه مذکور قایم است چون ملا عجب نگذاشت] تالیفات: وی اشتهار نیافتند -



ملا محمد افضل

دریم ملا محمد افضل جونپوری است که علامهٔ زمان و افتخار زمانیان بود - در جمیع علوم درسی مثل او ازین خاک برنخاست و حسن قبولی که در اقران و اماثل او داشت دیگری نیافت - از جونپور بلاهور رفت و از ملا عبدالحکیم سیالکوتی تحصیل علوم نمود - و در چند سال جمیع علوم و فنون اکتساب فرمود و بوطن برگشت - علمای جونپور در مدرسه او حاضر آمدند و بدو زانوی ادب نشسته باستفاده پرداختند - چون از وقایع جونپور نوید قدوم وی بسمع جهانگیر پادشاه رسید سلطان غائبانه خطاب

ذخیره و منصب دو هزاری و خطاب شیخ الاسلام دهانیدم - و باقطاع جاگیرات در وطن او مباهی کنانیدم - و بعد چندی برای تدریس مدرسهٔ سلطانی بجونپور فرستادم - در حوالیٔ جونپور از نام من قصبهٔ آباد کرده و سلیم پور نام نهاده - و دران مدرسه و خانقاه ساخت - و مدرسان و طلبهٔ علوم و کاسبان فیوض آن مدرسه و خانقاه را بسی درست میداشت - چون در سنه یکهزار چهار ده هجری بر تخت سلطنت نشستم نخستین او را خدمت صدارت و بخشی گریٔ ضلع جونپور و یکهزار در منصب وی رچند موضع در اقطاع جاگیر وی افزودم - و بوی نوشتم که چون اکنون لقب من جهانگیر قرار یافت - باید که سلیم پور باسم جهانگیر آباد موسوم گردد در سیوم سال جلوسی او را بحضور طلبیدم و شیخ الاسلام و قاضی القضات موکب شاهی ساختم - و پنجهزاری منصب بخشیدم افسوس که اجل فرصت نداد - در سنه چهارم جلوسی درگذشت - بموجب وصیت وی فرمودم که نعش او را در جونپور برسانند و در صحن مدرسهٔ او مدفون سازند - و بحکام مامورهٔ آن ضلع نوشتم تا اقطاع که برای مصارف مدرسهٔ او از حضور مقرر است بحال دارند - بالجمله درین بلده مدرسهٔ او بکمال رفعت آراسته بود - و دروازهٔ وسیع داشت که در نشیب

گفت غلام را درین بازی مهارت تامی است - و این بازی را باسی غلوله می بازیم - و هر غلوله را نام است بمقتضای طفولیت بی اختیار رغبت سوی او آمد - روز دیگر سی غلولهٔ نقره طیار ساخته در هر غلوله یک حرف تهجی نوشته بحضور من حاضر آورد - و گفت اول غلوله را الف نام است - و دویم را بای سیوم را تای - چهارم را ثای همچنان - آنگاه شروع کرد ببازی و گفت از غلوله الف غلوله بای را زدم آنگاه از غلوله تای غلوله ثای را زدم - من نیز بتقلید او این حروف را گفتن آغاز کردم - و نقوش این حروف را بواجبی شناختم - بعد روز چند مرکبات بابت را در سی غلوله آراسته همچنین نمط ذهن نشین کرد - چون مرا در حفظ آن حایق دید حروف ابجد را بهمین قسم درست کرده بازی از بر کنانید - و بعد یکماه بر کاغذ نوشته حاضر آورد - و گفت این بازی را برای یاد آوری بروی کاغذ نوشته ام - چون من انرا دیدم همه را دریافتم - بحدی مسرور شدم و گفتم ملا من می دانستم که خواندن بسیار مشکل است - اکنون بحدی آسان معلوم شد - همین طور هر چیز را توان خواند - ازیمن زبان او یکبارگی دل از بازی برخاست - و در اندرون دلم خواهش خواندن جاگرفت - اورا بسیار معزز ساختم و بحضور پدر بزرگوار بردم - و خلعت

می رفتند رنج بسیار می کشیدند - نگزبر عرصه سه سال است که موافق بحضور صاحب عالیشان مستر ابرهم ولند صاحب جج ضلع جونپور که حامی هر قوم است ازین کوایف آگاه کرده - و جهت مقرر شدن نماز عیدین در جامع الشرق التماس نمود - پذیرا فرموده - و کوتوال را جهت انتظام امور ضروریه فرمان داده - باستدعای کوتوال از حضور راجه قدری فرش برای مسجد می آمد - خلعتی که قیمت آن زیاده از ده روپیه نباشد برای خطیب و چند روپیه نقد بقاضی و مفتی می رسید - امسال نمیدانم که از مسلمانان چه تقصیر پیش آمده یا راجه را چه حکم رسیده که هرچند کار پردازانش برای فرستادن فرش در مسجد گفتند هرگز نفرستاده - و خطیب و قاضی را چیزی خلعت و روپیه نداده - این معنی باعث اهانت اسلام و مسلمانان گردید - امید دارم که در وقت باز پرس خداوند مجازی که حامیٔ دارالاسلام و مسلمانان هست باعث شرمساری او گردد - و آینده شخصی دیگر باین کار مامور باشد تا در عیدین خود حاضر شود و عنایات خداوند به بندگان خدا رساند که بحق خود رسیده بدعای دولت مشغول باشند *

——:*:——

بدر رفتند نائبی از طرف ایشان بدین خدمت می پرداخت - از فرزندان میر یوسف مذکور میرزا احمد بخش ناظر عدالت این ضلع است - و از فرزندان نائبانش مولوی احمد: که مرد وارسته و بفضایل صوری و معنوی آراسته است - چون عیدگاه سایه و سائبان ندارد حکام جونپور در هر عهد خیمها و سائبانها در عیدگاه میفرستادند - و ضروریات طهارت مثل آب و ظروف گلی آنجا مهیا می ساختند - تا مصلیان را تکلیف رو نماید - و بروز عید خود سوار شده باتمامی اهالی شهر در عیدگاه می رسیدند - هر گاه نائب فرزندان میر یوسف که آبای مولوی احمد باشند از امامت جماعت فراغت نموده خطبه می خواند بوقت ذکرنام بادشاه خلعتی بوی می پوشانیدند - این معنی تا عهد حکومت میرزا کلب علی خان جاری بود - و راجه شیولعل در اوایل حکومت خود چند سال سائبانی در عیدگاه میفرستاد - و پانڈی‌جی دوپال داماد خود را برای پوشانیدن خلعت وغیره مامور می‌ساخت *

از عرصهٔ هفت سال پانڈی ملک فرستادن سایه وسائبان نیز موقوف نمود - چون درعیدگاه سایه نیست و عید در موسم گرما می آید و مصلیان را در تابش آفتاب تصدیع بسیار می شد معتبران شهر رفتن عیدگاه گذاشتند - و غربا بیچاره که

بود معه مواضع التمغا و جاگیرات سیر حاصل مشروط آن خدمت بر مناصب دیگرش افزود - از آن زمان این خدمت جلیل القدر در فرزندانش باقی است - پیش از عهد نواب سعادتخان جاگیرات مشروط بقبض و تصرف ایشان بود که محاصل آنرا صرف خدمت طالبان علوم مدرسه و درویشان خانقاه نموده در مسجد جامع شرقیه بجمعه و جماعت میپرداختند - و بروز عید الفطر و عید الضحی باتفاق ناظم وقت و باتمامی سرداران مامورهٔ این ضلع و جاگیر داران و علما و مشایخان بعیدگاه که بیرون شهر ساخت نواب خانخانان است می رفتند - بعد امامت نماز خطبه بکمال فصاحت و بلاغت ادا می نمودند - چون بعد فراغ احکام خطبه و ذکر خلفای راشدین بمدح سلطان می رسیدند ناظم خود برخاسته خلعت شاهانه می پوشانید - و سپر و شمشیر در گلوی انداخت - باین عزت و شوکت ستایش بادشاه خوانده خطبه را تمام میکردند - چون نواب سعادتخان تمامی التمغا و جاگیرات مشروط خطابت مسجد جامع را ضبط نموده شش صد روپیه نقد سالیانه از خزانه و خلعت عیدین برای خطیب و خلعت برای قاضی و مفتی بر تحصیلدار این سرکار تنخواه فرمود - از انقلاب روزگار چون فرزندان میر یوسف مذکور بتلاش معاش ازین ضلع

خدمت صدارت هم داشت - و بکمال ثروت وجاه علم رفعت بر اماثل خود می افراشت - در مدرسه او علما بتعلیم وطلبا بتعلم مامور بودند - و هر یکی را علوفه بقدرحال وی مقرر بود - وخود نیز اکثر طلبهٔ علوم را درس میفرمود - در دولت وی مرجع حکام ومجمع علمای ذوی الاحترام بود - چند مواضع سیر حاصل که جمع سالتمام آن زیاده از سی هزار روپیه باشد درالتمغا وجاگیر وی از حضور سلطان معاف ومرفوع بود - مولانای مذکور دو دختر در عیال خود داشت - چون بس بلوغ رسیدند خواجه میر را که صوبه‌دار گجرات بود - و میر یوسف مشهدی را که نیز از عمده منصبداران بارگاه اکبری بود - برای انعقاد دعوت نمود - حسب الحکم هردو بزرگوار در جونپور نزد وی حاضر آمدند - و بوصلت و قرابت وی سربلندی یافتند - حضرت خواجه میر نیز سرمایه از علم وفضل داشت - مدرسه و خانقاه میر حاجی صدر را آرایش بخشید - و بعد فوت میر حاجی صدر فرمان سلطانی بابت معافی مواضعات و محله وغیره بنام خود حاصل کرد *

و میر یوسف مشهدی که علامهٔ عصر بود خدمت تدریس مدرسهٔ سلطانی و خطابت و امامت مسجد جامع الشرق که عمده ترین خدمات

حضرت سرورکائنات صلی الله علیه وآله است محفل علما وطالبان علوم و مشایخان بدولتخانهٔ خانخانان میشد - خانخانان کمر خدمت بسته بحضران محفل از دست خود طعام میداد - از افراد وقایع بعرض خاقان میرسید که زیاده از پانصد فضلا و هفت هزار طالب علم وهمین قدر مشایخان و درویشان از شهر جونپور و اطراف و نواحی آن درین محفل فرهم آمده بودند و از خوان احسان خانخانان بهره اندوز شدند - عطیات دوازدهم ربیع الاول پیوسته از یکصد هزار روپیه تجاوز میکرد - درسنه نهصد هشتاد و در شیخ برحمت حق پیوست وعقب آن مدرسه بجانب مغرب مدفون گشت - برای تدریس آن مدرسه شیخ محمد صابر یکی از نبایر او مقرر شد *

میرحاجی صدر

سوم میر حاجی صدر که علامهٔ زمان ویگانهٔ اقران بود - با وجود آنهمه علم وفضل از حضور خاقان اکبر

شیخ علی متقی

نام شیخ علی متقی - او استاد منعم خان خانخانان است و سر آمد فضلای روزگار - و در فضائل صوری و معنوی عظیم الاقتدار - در تاریخ منعمی مذکور است که چون منعم خان را معمورهٔ جونپور مقرر شد بجانب شمال و مغرب پل مدرسهٔ عظیم الشان بنا ساخت - و طلبهٔ علوم را صلای عام در افواه انداخت - در آنوقت شیخ علی متقی در حرمین شریفین بود مبالغ خطیر ارسال نموده بارزوی تمام دعوت کرد - وجهت تدریس مدرسهٔ نوساخت بالحاح راضی ساخت - شیخ تا دوازده سال در آن مدرسه بچار بالش ارشاد نشسته طالبان ظاهر و باطن را بکام دلها رسانید - از طرف سلطان و ارکان سلطنت پیوسته برای او نذور میآمد - و خانخانان خود نقود و اجناس را برای مصارف او مهیا میکرد - در عهد حکومت نواب خانخانان انبوه هجوم علما و طلبا در جونپور آنچنان بود که هیچ خانه و کاشانه از آن خالی نمی نمود - هرسال بتاریخ دوازدهم ربیع الاولی که روز فاتحه

[illegible]

[illegible] بود که استادان [illegible] در [illegible] درس [illegible]
ادب نشستند - و در ذیل [illegible] کرده او انتشار می نمودند .

وبعد چاشتی کارپردازان برگشته با مبلغ خطیر و غلهٔ بسیار رجوع آوردند - شوری شد که باعث شورش خاطر آنحضرت گردید - وقت استفسار حاضران حاشیت کنان بیان نموده ماجرا معروض داشتند - برهم برآمده فرمودند حبیب الله بعد خوردن این غله خاک خواهد خورد - شیخ حبیب الله در همان سال فوت کرد - وفات آنحضرت در سنه هشتصد شصت و نه هجری رو نمود - و عمر شریفش در آنوقت هشتاد و نه ساله بود - در گنبدی سنگین که عقب مسجد جامع بطرف مغرب باندک فاصله است مدفون گردید *



شیخ بهاء الدین جونپوری

شیخ بهاء الدین جونپوری که از تلمیذ و مرید شیخ محمد عیسی است - در اخبار الاخیار مذکور است که شیخ بهاء الدین جونپوری از مشاهیر عهد خود است در ترک و تجرید و صدق و ورع قدرتی داشت - سلطان حسین شرقی برای او خانقاهی عظیم مشتملبر ایوانهای ملوکانه آراست - و مواضع چند برای مصارف وارد و صادر مقرر ساخت - خانقاه او مجمع طلبا و مرجع فقرا بود - در دریای فیض و فائده از در صومعه

میکرد محروم میشد شما که قصد کردید سخن
بر گردید - همان حرمان در نصیب شما شد - تقدیر
را نمی توان گردانید - آخر سلطان حسین در بهار
رفت - و بخدمت شیخ صدر الدین که از اولیای وقت
بود حاضر شد امداد خواست - شیخ فرمود انداختهٔ
خواجه محمد عیسی را ما نمی توانیم برداشت -
سلطان غرق دریای عرق گردیده از سلطنت خود مایوس
گشت - آنحضرت در اوایل علم ظاهری از قاضی
شهاب الدین اخذ کرده بود لیکن در اواخر قاضی نظر
بصفای باطن در حلقهٔ ارادتمندان آنحضرت درآمد -
گویند روزی سلطان حسین بسیاری اقمشه و نقود
بطرز نذر فرستاد - دست رد برعرض اورده فرمود *

من دلق خود باطلس شاهان نمی دهم -
من فقر خود بملک سلیمان نمی دهم
از رنج فقر در دل گنجی که یافتم -
آن رنج را براحت شاهان نمیدهم

روزی سلطان حسین از شیخ حبیب الله پسر آنحضرت
برای خرچ طلبان خانقاه تکلیف قبول پرگنه کرد -
شیخ بملاحظهٔ شکستگی خاطر سلطان ساکت ماند -
بادشاه رضای او را دانسته منشوری نوشته فرستاد -

سلطان حسین بملازمت رسید - نظر بر پادشاهی دنیا را کل ولای غیر از الهی از خاطرش میخواست که دست شیخ معانقه نماید - سلطان بازو را بهم نگذاشت که دست شوید - همان دست کل آلوده معانقه فرمود - سلطان جامه گل آلود دست آنحضرت را وصیت کرد که در همان جامه کفنش کنند *

گویند چون سلطان بهلول دهلی را از تصرف سلطان علاءالدین بر اورده عازم تسخیر جونپور گردید - سلطان حسین شرقی زنی نیاز بجذب آنحضرت اورد - و حقیقت حال عرض کرد - بزبان مبارک گذشت که قصد محروم و مقهور است - وقایع نگاران سلطان بهلول را بدین خبر مطلع ساختند - فی الحال برگشت - ملکهٔ جهان بازی سلطان که دختر سلطان علاءالدین بود بدعوی میراث ملک پدر سلطان را سلسله جنبان توجه دهلی شد - چون ناچار سلطان حسین بحرب سلطان بهلول بر آمد - و در نواح قنوج دید انچه دید - و کشید هرچه کشید - ناگزیر از مصاف هزیمت نموده در جونپور رسید - و بخدمت آنحضرت حاضر آمده لب بشکایت کشاد - آنحضرت فرمود سخن همان سخن است - اگر بهلول قصد

علوم ظاهری پرداخت - و در عمر چهارده سالگی
بجمیع علوم ظاهری و باطنی فایز گردید - در حضور
پدر بتدریس طلبهٔ علوم پرداخت - و غوامض مسائل
را در اندک تامل منکشف میساخت - صاحب تصنیف
کثیر است - بعد فوت پدر چون بر مسند ارشاد نشست
یک دست رد بر روی دنیا زده رو بخدا آورد -
از بسکه اکثر مراقب می بود مهرهٔ گردنش از سر بر آمده
و زنخدانش بسینه رسیده - چنانکه در راه رفتن خلایق
او را بی سر میدانستند - تا چهل سال از خلوت خانهٔ
خود سوای جمعهٔ بر نیامدی - و مطلق چپ و راست
ندیدی تا دوازده سال پشت بر زمین ننهاده - و به
پیغولهٔ چشم سوی آسمان ندیدی - سلاطین و امرا را
باریابی بجنابش دشوار بود - و اهل دول را راه بپارگاه
بزرگش بار نبود - باوجود این همه ریاضت و ضعف
و نقاهت از صومعهٔ خود تا مسجد ملک خاص که
هنوز پارهٔ آزان در محلهٔ دریبه درست است از برای
نماز جمعه میرفت - چون ضعف پیری غالب شد
سلطان محمود شرقی معروضداشت که اگر حکم شود مسجدی
در جوار صومعهٔ حضرت بنا کرده شود - فرمود نیت شما
بخیر است - سلطان محمود بنای مسجد شروع نمود و نا
تمام بگذاشت - سلطان حسین پسرش باتمام رسانید -
آنحضرت روزی مشغول کلنکاری حجرهٔ خویش بود که

علم و کامران کمال را که بر در دولت وی هجوم می
آوردند بکام دلهای شان میرسانید - در هر هفته سلطان
بانامی شاهزادهها در مجموعه وی حاضر میشد و استفاده
می نمود - در سنه هفتصد نود و چهار هجری آنحضرت فوت کرد
چون وصیت او بود که قبر من جای خواهند کرد که
کفشگاه طالبان علوم باشد از ینجهت در صحن مدرسه
دفن شد - تا حال مزار وی عقب مسجد جامع سلطان
حسین بطرف شمال و مغرب زیارتگاه خلایق است -
حضرت شیخ را چهار پسر بودند یکی خواجه احمد
دویم خواجه محمد سیوم خواجه حامد چهارم خواجه محمود -
خواجه احمد حسب الحکم بضلع بهار رفت و همانجا
متوطن شد - فرزندانش تا حال در آنجا مرجع خلایق
اند - و فرزندان دیگر آنحضرت در جونپور قیام
گرفتند *



حضرت محمد بن حضرت عیسیٰ

از عظماء طبقهٔ سلطان محمود و سلطان حسین یکی خواجه
حضرت محمد بن حضرت عیسی است - هشت
ساله همراه پدر از دهلی بجونپور آمد - وحسب الحکم
پدر بخدمت ملک العلما قاضی شهاب الدین بتحصیل

میگذرانید - بارها سلطان ابراهیم بزیارت او میرفت - و عتبهٔ در او بوسیده قدم پیش میگذاشت - صدها فقرا و طالبهٔ علوم که در خانقاه او میبودند خورش معقول از جاهای غیرمقرر بانها میرسید - آنحضرت دست خود را ازان الوده نمیکرد و بنان خشک قناعت داشت - مشهور است که روزی در خانه او زر بارید ازین جهت او را سون برس گویند - مزار او در محله سپنه زیارت گاه خلایق است *

شیخ عیسی دهلوی

حضرت شیخ عیسی دهلوی است که عالم عامل و عارف کامل بود - خلیفه و داماد مخدوم جهانیان سید بخاری است - در زمانی که صاحبقران گیتی ستان امیر تیمور اقصای دهلی را بتصرف اورد - بسبب هنگامهٔ سر هنگان فتوری بظهور رسید - و ساکنان دهلی را پریشانی رو نمود - آنحضرت باتفاق بعضی اکابر از دهلی هجرت نمود - سلطان ابراهیم که خواهان ورود اینچنین بزرگان بود مکرر عرایض بتمنای قدوم آنحضرت ارسال نمود - آنحضرت باتفاق فرزندان خود وارد جونپور شد - سلطان ابراهیم بکمال مدارا پیش آمد - و نذور فراوان گذرانید - آنحضرت هیچ قبول نفرمود - جهت وی خانقاهی ساخته شد - آنحضرت درآن بتوکل می گذرانید - و طلبان

قاضی نصیر الدین گنبادی

قاضی نصیرالدین گنبدی افضل واکمل وقت بوده است
با آن همه رواج نقد علم وفضل وقدردانی سلطان درکمال
تجرد و توکل بسر می برد. وهیچ چیز دنیا با خود نمیداشت.
و با ارباب دنیا التفات نمیکرد. ونذر سلطان وارکان سلطنت
نمیگرفت. در کتاب اخبار الاخیار است که طالبان ایشان
بسبب خوف وقوت نفس اشــها زنجیر بر در خانقاه گرفته
می ایستادند تا بر زمین نیفتند. قاضی شهاب الدین شرح
کافیهٔ نحو نوشته بخدمت او فرستاد. والتماس نمود که اگر
ایشان این کتاب را درس گویند قبول دیگر یابد. از بجهت
غلبهٔ اشتغال باطن بر آن نظر اجمالی انداخته گفت خوب
نوشته اند. احتیاج درس گفتن ما نیست. در یکی از
گنبدهای مقابر بیرون شهر سکونت میداشت. همانجا
مدفون شد. منشعبهٔ صرف که مبتدیان را از خواندن
آن گریز نیست از تالیفات او است *

شیخ ابو الفتح

شیخ ابوالفتح نبیرهٔ قاضی عبدالمقتدر است که فاضل
کامل و دانشمند و خدا پرست بود. وبحکم جد خود بدوام
درس و افادهٔ علوم مشغول می بود. و هرگز با اهل دولت
نمیساخت. ونذر و نیاز ازکسے نمیگرفت. وبتوکل

بادشاه و شاهزادها و پردگیان شاهی و دیگر ارکان سلطنت حاضر اوردند - قیمت آن از صدهزار روپیه افزون بود - قاضی عبدالمقتدر یکسال کامل در جونپور استقامت فرمود در هفته یکروز محفل وعظ منعقد می شد - و سلطان باتمامی شاهزادها و ارکان دولت و پردگیان تتق عصمت در کلبهٔ انحضرت حاضر میشد - صدها کفار در هر محفل از مواعظ او متاثر شده زنار کفر شکسته شیوه اسلام اختیار میکردند - از هر سو خلایق جوش و خروش کنان ناله و فریاد را بایوان کیوان می رسانیدند - اخرالامر بعارضهٔ کبر سال که از عمر طبیعی تجاوز کرده بود از سلطان رخصت خواست و فرزند خود شیخ عبدالواحد را بخواهش سلطان بخدمت وی گذاشت - بعد وورد دهلی درسنه هفتصد نود و یک هجری فوت کرد - و متصل مرقد حضرت خواجه قطب الدین مدفون گشت - شیخ عبدالواحد در جونپور متاهل شد و فرزندان بسیار بهم رسانید - چون سلطان سکندر لودی طبقهٔ سلاطین شرقیه را از پا در اورد - از شیخ عبدالصمد یکی از نبایر او که از اکابر وقت بود ارادتی خاص بهم رسانید - و از جونپور بدهلی اورد - شیخ عبدالصمد برمزار جد خود عمارت سیع بنا کرد - از تصانیف وی قصیده لامیهٔ عربی مشهور است که دلیل بر علومرتبهٔ او تواند بود -

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قاضی عبد المقتدر شریحی

قاضی عبد المقتدر شریحی استاد قاضی شهاب الدین
که جامع فضائل صوری و معنوی - سر آمد علما و پیشوای
اولیا است - در مناقب الصدیقین مذکور است که قاضی
عبدالمقتدر بشرق اقبالی سلطان ابراهیم از آمدنای
قاضی شهاب الدین ملک العلما قصد جونپور کرد -
قاضی شهاب الدین باصدها فضلا و هزارها طلبا در منزل
استقبال کرد - حسب الحکم سلطان تمامی شاهزادها و ارکان
سلطنت بالوازم شوکت و حشمت در رکاب سعادت او بودند -
سلطان نیز دوازده کروه برای پیشوائی بر آمد - چون
قاضی شهاب الدین را در رکاب وی پیاده دید از اسپ شاهی
فرود آمده معتقدانه قدمبوس نمود - اثناء از اسپان بادشاهی
سه اسپ خاصه پیش اوردند - سلطان دست قاضی مقتدر گرفته
سوار کرد - اثناء قاضی شهاب الدین را براسپ دویم سوار کنانید -
آنوقت بر اسپ سیوم خود سوار شده هر سه سوار همعنان
راه می رفتند - احیانا اگر کوچهٔ تنگ پیش می آمد سلطان
عنان خود کشیده هر دو را پیش میکرد - حسب الحکم از جلو خانه
تا ایوان شاهی انواع اقمشهٔ نفیسه طلاباف بطرز پا انداز فرش
کرده بودند - پادشاه وقت فرود آمدن از اسپ رکاب گرفته فرود
اورد - و بر مسند شاهانه نشانید - و باتفاق ملک العلما
بپا ایستاده کمر بخدمت گذاری بست - نذور که از طرف

در کتاب اخبار الاخیار مذکور است که قاضي را باسید صدرجهان اجمل که وزیر سلطان ابراهیم بود در تقدیم و تاخیر نشستن در مجلس سلطان نزاعی رو نمود - قاضی افضلیت عالم غیر علوی و تقدیم او بر علوی جاهل بیان نموده - و در مقام نزاع با سید گفت که عالمیت ما یقینی است و علویت شما ظنی - پس مارا تقدیم و ترجیح بر شما ثبت باشد - و درین باب رسالهٔ نوشت - همان شب جناب سرور کائنات صلی الله علیه وسلم را در خواب دید که او را ازین معنی تنبیه میفرمایند - و بر استرضای سید اجمل تحریض مینمایند - قاضی چون از خواب برخاست پیش سید رفت و توبه کرد - و رسالهٔ در مناقب سادات و افضلیت ایشان و تقدیم ایشان بر غیر علوی نوشته و داد عقیدت و محبت خود باهلبیت داده سرمایهٔ سعادت و موجب نجات خود اراسته - وفات او در سنه هشتصد و چهل وهشت هجری رو نموده در بلدهٔ جونپور جانب جنوبی مسجد سلطان که اکنون بمسجد اتاله شهرت دارد مدفون گردید - از تصانیف وی شرح کافیه است که بحاشیهٔ هدیه شهرت دارد - و ارشاد متن نحو که تمثیل مسئله در ضمن تفسیر التزام گرفته و بدیع المیزان متن در علم بلاغت که عبارت مسجع دارد - و بحرمواج تفسیر فارسی و شرح اصول بزودی و شرح قصیدهٔ بانت سعاد - و رسالهٔ مناقب السادات درین ضلع مشهور اند وبنظر مولف در آمده *

ای در بقای عمر تو نفع جهانیان -

بقی مباد هر که نخواهد بقای تو *

گویند در اندک زمانے جماعۂ حساد فانی گشتند - قاضی صاحب را تصانیف کثیر است - حسب العلم تصانیف او را بخوشترین خطوط می نوبسانیدند - و بسلاطین ایران و توران و روم و شام بطرز ارمغان میفرستادند - و اکثرها درجۂ تالیفات او را بزر و نقره سنجیدند - و بخاندانش گذرانیدند گویند قاضی شهاب الدین در عالم تجرد بود - هرچند سلطان ابراهیم تمنای تاهل او می نمود - قاضی اقبال نمیکرد - ناگهان قاضی را ضرورت بشری دامنگیر شد و خواهش نفسانی خلل انداز فارغ بالی او گردید - ناگزیر این قطعه را بسلطان نوشت و خواستگاری کنیزکی نمود *

قطعه

این نفس خاک که آتش سزای اوست -

برباد گشت لایق بی آب کردن است *

یک کس چنان فرست که پا برسرم نهد -

ریزد همه منی و تکبر که در من است *

سلطان بغایت خوشنود شد و کنیزکی پریرو بالوازم خانه داری ارسال کرد - ازینجا مرتبۂ او را توان دریافت -

مذکور است که هرچند در زمان او دانشمندان دیگر نیز فایق عصر بودند - اما طالع شهرتی که او یافت احدی را میسر نگشت - و آثاریکه ازو بر صفحهٔ روزگار باقی ماند از دیگری پیدانیست - تفرقه که در سکنهٔ شهر دهلی از آمد آمد امیر تیمور افتاده قاضی در رکاب استاد خود مولانا خواجگی از دهلی بکالپی آمد - سلطان ابراهیم شرقی بادراک نوید ورود قاضی در کالپی سفیران دانشمند را با تحف و هدایا بخدمت وی فرستاده خواهان قدوم او شد - قاضی بارشاد استاد و استدعای سلطان باجماعتی از فضلا و طلبا متوجه دارالسرور جونپور شد - سلطان لوازم قدرشناسی افزون از وصف او بجا اورد و بخطاب ملک العلما بلند آوازه ساخت - درجنب مسجد جامع خود برای او مدرسهٔ خاص و قصرهای شاهانه اراست - همیشه بعد نماز جمعه بمدرسه او حاضر می شد و نذور بقاضی و عطایا بطلبهٔ علوم می بخشید - ابنای جنس اورا رک حسد درجنبش آمد - قاضی شکایت حساد را بمولانا خواجگی نوشت - او در جواب آن این دو بیت قلمی فرمود

(بیت)

ای پیش ازانکه در قلم آید ثنای تو -

واجب براهل مشرق و مغرب دعای تو *

و بخطاب ملک العلما مباهی ساخته بهراهی خود برگزید - بعد ورود جونپور چون مکانات بجی منزل را شکسته عمارات شاهانه بطرز تازه آراسته بدیع المنزل قرار داد - در قرب جوار دولتخانه شاهی برای مولانا مدرسه و مسجد و خانقاه ساخته - در مدرسهٔ او برای استفاده حاضر می شد و نماز پنجگانه در مسجد مولانا عقب او میخواند اجل مولانا را فرصت نداد - در سنه هشت صد هجری فوت کرد نعش اورا بموجب وصیت او از جونپور بلاهور بردند - امیر صدر الدین ولد اکبر مولانا باوجود علم و فضل ثروت ظاهری بسیار بهم رسانید - در عهد سلطنت سلطان مبارک وزیر اعظم وی گردید - چون زمان فرمان روائی سلطان ابراهیم رسید از منصب وزارت معزول شده منزوی گشت - و بعد چندی بحکم سلطان بمکه رفت و هما نجا درگذشت - از تصنیفات او شرح کافیهٔ نحو و حاشیهٔ بر شرح عضدی و حاشیه بر تفسیر بیضاوی بنظر مولف در آمده *

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قاضی شهاب الدین دولت آبادی

از اکابر طبقهٔ سلطان ابراهیم شرقی یکی قاضی شهاب الدین دولت آبادی است - مقتدای فضلا و پیشوای علما - معدن عقلیات - مخزن نقلیات - مسند دانشمندان هند و شهرهٔ بلاد عرب و عجم بود - در مآثر الکرام

بحکومت جونپــور می پرداخت دوازده کروه جهت پیشوائی
رسید - و بسان چاکران فرمان پذیر غاشیه ارادتش بردوش کشید
از جلو خانهٔ حصار تا ایوان سلطـانی پیده جلو سواریش کشان
برد و در منازل شاهی فرود اورد - دربار بحکم سلطان مولانا را
در جایزهٔ تالیفات زر بطلاء مسکوک سنجید و بوی گذرانید -
در اندک ایام از یمـــن قدوم مولانا چهل و چهـــار مدرسه در
شهر جونپور و حوالی آن از مدرسان و طالبان علـم آراسته شد -
مولانا در سنه هفتصد هشتـاد و دوهجری برحمت حق پیوست
و بیرون حصار بصوب جنوب مدفون گشت - تصنیفی ازو درین
دیار رواج ندارد *



مولانا شرف الدین لاهوری

از مشاهیـــر طبقـــه سلطـــان الشرق مولانا شرف الدین
لاهـــوری است - در طبقـــات ناصری مذکور است که
مولانا شرف الـــدین لاهوری اشـــرف الشـــرفا - و افضـــل
الفضـــلا - جامع فضـــائل صوری ومعنوی - عالم با عمل
و عامل با علـــم بود - چون در سنه هفصـــد نود و هفت
سلطان محمود شاه خواجه جهان را که وزیر پدر او بود سلطان
الشرق خطاب داده بفرمان روائی کشـــور مشرق بر گماشت -
او از فـــرط ارادتی که داشت مولانا را بآرزوی بسیـــار
از لاهـــور بدهلـــی طلبیـــده بحضـــور سلطـــان برد -

گورنر جنرل لارد مارلوبس بهادر دام اقباله پرتو ظهور گیـ
گرا یزای که تقدیر را تبدیل تواند کرد *

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فصل دویم
در احوال بعضے فضلاء هر طبقة
مولانا علاء الدین دهلوی

از صنادید طبقة سلطان فیروزشاه مولانا علاءالدین دهلوی است
در تاریخ فیروز شاهی مذکور است که مولانا علاءالدین دهلوی
از مشاهیر علما و اکابر فضلا بود - سلطان فیروزشاه او را باهتمام
تمام جهت تدریس طلبة علوم شهر جونپور دعوت کرد -
او بعد انکار بسیار عازم جونپور شد - سلطان کلبة او را
بقدوم خود شرف بخشیده نذور فراوان گذرانید - و لوازم
سفر را انچه باید و شایان رفعت و شان ملوک باشند بری
بخشید - وقت رخصت اسپ خاص سواری خود پیش کشید -
و رکاب گرفته سوار گردانیند - مولانا با چهار صد شاگردان خود از
دهلی برآمد - سلطان هر یکی را عطایا فرا خور حال وی داد -
و امیری ذیشان را برای خدمتگذاری ایشان تا جونپور فرستاد -
حکام ممالک محروسه حسب الحکم سلطان تا حد مملکت
خود ها باستقبال شتافتند - و خدمتگذاری او را سرمایة سربلندی
و افتخار خود ساختند - فتح خان شاهزاده که از طرف پدر

برای تعمیر و تاسیس مدارس مندرسه و مساجد شکستهٔ جونپور و معین نمودن مدرسه درین دارالعلم گذارش نکرد - و الا شهگی همت وی مصروف حسنات بود فی‌الفور حکم میداد - چنانچه در کلکته مدرسهٔ عمده آراسته و فضلای زبدهٔ برگزیده جهت تدریس مقرر ساخته - و طلبهٔ علـوم را از اطراف طلبیده - علوفهٔ هر یکی بقدر حال وی قرار داده و بپاس رضای وی منشی صدرالدین در موضع بهار و شریعت الله خان عرض بیکی در موضع منگل‌کوت از متعلقات بردوان و نواب منی بیگم مادر مبارک الدوله ناظم بنگاله در مرشد اباد و راجه کلیان سینگه در عظیم اباد مدرسهای بکمال وسعت ساختند - و علما را بصرف مبالغ از قصبات لکهنو طلبیدند. و طالبان علوم را از هر سو صلای پرورش دادند - تا در هر مدرسه مجمع عجیب ازین جماعه رو نمود - نواب اصف الدوله نیز بدریافت خواهش گورنر در لکهنو متصل امام‌بارهٔ کلان مدرسهٔ عظیم الشان بنا فرمود - لیکن از رفتن گورنر هیستنگ بولایت توفیق مقرر نمودن مدرسان و طالبان علم نیافت - لحق شهود شاهد هر مقصود موقوف به وقتی و مرهون سعـی صاحب دولتـی است - چون مشیت ایزدی بر آن جاری شده بود که این تمنا درین دیار بیمن عنایت نواب مستطاب معلی القاب خداوند جاه و جلال فرازندهٔ لوای دولت و اقبال تاج بخش و کشور ستـان - فریدون فر سلیمـــان شان زبدهٔ نوئینان مشیـر خاص سلطان انگلستان

قاضی عبد المقتدر شریحی

قاضی عبد المقتدر شریحی استاد قاضی شهاب الدین که جامع فضائل صوری و معنوی - سر آمد علما و پیشوای اولیا است - در مناقب الصدیقین مذکور است که قاضی عبد المقتدر بشوق لقای سلطان ابراهیم از تمنای قاضی شهاب الدین ملک العلما قصد جونپور کرد - قاضی شهاب الدین باصدها فضلا و هزارها طلبا در منزل استقبال کرد - حسب الحکم سلطان تمامی شاهزادها و ارکان سلطنت بالوازم شوکت و حشمت در رکاب سعادت او بردند - سلطان نیز دوازده کروه برای پیشوائی بر آمد - چون قاضی شهاب الدین را در رکاب وی پیاده دید از اسپ شاهی فرود آمده معتقدانه قدمبوس نمود - انگاه از اسپان بادشاهی سه اسپ خاصه پیش اوردند - سلطان دست قاضی مقتدر گرفته سوار کرد - انگاه قاضی شهاب الدین را براسپ دویم سوار کنانید - انوقت بر اسپ سیوم خود سوار شده هر سه سوار همعنان راه می رفتند - احیانا اگر کوچهٔ تنگ پیش می آمد سلطان عنان خود کشیده هر دو را پیش میکرد - حسب الحکم از جلو خانه تا ایوان شاهی انواع اقمشهٔ نفیسهٔ طلاباف بطرز پا انداز فرش کرده بودند - پادشاه وقت فرود آمدن از اسپ رکاب گرفته فرود اورد - و بر مسند شاهانه نشانید - و باتفاق ملک العلما بپا ایستاده کمر بخدمت گذاری بست - نذور که از طرف

در کتاب اخبار الاخیار مذکور است که قاضي را
با سید صدرجهان اجمل که وزیر سلطان ابراهیم بود
در تقدیم و تاخیر نشستن در مجلس سلطان
نزاعی رو نمود - قاضی افضلیت عالم غیر علوی و تقدیم
او بر علوی جاهل بیان نموده - و در مقام نزاع با سید گفت که
عالمیت ما یقینی است و علویت شما ظنی - پس مارا تقدیم و
ترجیح بر شما ثابت باشد - و درین باب رسالهٔ نوشت - همان شب
جناب سرور کائنات صلی الله علیه وسلم را در خواب دید که او را
ازین معنی تنبیه میفرمایند - و بر استرضای سید اجمل
تعریض مینمایند - قاضی چون از خواب برخاست پیش
سید رفت و توبه کرد - و رسالهٔ در مناقب سادات و افضلیت
ایشان و تقدیم ایشان بر غیر علوی نوشته و داد عقیدت
و محبت خود باهلبیت داده سرمایهٔ سعادت و موجب نجات
خود اراسته - وفات او در سنه هشتصد و چهل وهشت هجری رو
نموده در بلدهٔ جونپور جانب جنوبی مسجد سلطان که اکنون
بمسجد اٹاله شهرت دارد مدفون گردید - از تصانیف وی شرح
کافیه است که بحاشیهٔ هدیه شهرت دارد - و ارشاد متن نحو که
تمثیل مسئله در ضمن تفسیر التزام گرفته و بدیع المیزان متن
در علم بلاغت که عبارت مسجع دارد - و بحرمواج تفسیر
فارسی و شرح اصول بزردی و شرح قصیدهٔ بانت سعاد
و رسالهٔ مناقب السادات درین ضلع مشهور اند وبنظر
مولف در آمده *

ای در بقای عمر تو نفع جهانیان -

باقی مباد هر که نخواهد بقای تو *

گویند در اندک زمانے جماعهٔ حسان فانی گشتند - قاضی صاحب را تصانیف کثیر است - حسب الحکم تصانیف او را بخوشترین خطوط می نویسانیدند - و بسلاطین ایران و توران و روم و شام بطرز ارمغان میفرستادند - و اکثرها درجایزهٔ تالیفات او را بزر و نقره سنجیدند - و بخادمانش گذرانیدند گویند قاضی شهاب الدین در عالم تجرد بود - هرچند سلطان ابراهیم تمنای تاهل از می نمود - قاضی اقبال نمیکرد - ناگهان قاضی را ضرورت بشری دامنگیر شد و خواهش نفسانی خلل انداز فارغ بالی او گردید - ناگزیر این قطعه را بسلطان نوشت و خواستگاري کنیزکی نمود *

قطعه

این نفس خاک که آتش سزای اوست -

بربار کشت لایق بی آب کردن است *

یک کس چنان فرست که پا برسرم نهد -

ریزد همه منی و تکبر که در من است *

سلطان بغایت خوشنود شد و کنیزکی پریرو بالوازم خانه داري ارسال کرد - از ینجا مرتبهٔ او را توان دریافت -

مذکور است که هرچند در زمان او دانشمندان دیگر نیز فایق عصر بودند - اما طالع شهرتی که او یافت احدی را میسر نگشت - و آثاریکه ازو بر صفحهٔ روزگار باقی ماند از دیگری پیدا نیست - تفرقه که در سکنهٔ شهر دهلی از آمد آمد امیر تیمور افتاده قاضی در رکاب استاد خود مولانا خواجگی از دهلی بکالپی آمد - سلطان ابراهیم شرقی بادراک نوید ورود قاضی در کالپی سفیران دانشمند را با تحف و هدایا بخدمت وی فرستاده خواهان قدوم او شد - قاضی بارشاد استاد و استدعای سلطان باجماعتی از فضلا و طلبا متوجه دارالسرور جونپور شد - سلطان لوازم قدرشناسی افزون از وصف او بجا آورد و بخطاب ملک العلما بلند آوازه ساخت - درجنب مسجد جامع خود برای او مدرسهٔ خاص و قصرهای شاهانه آراست - همیشه بعد نماز جمعه بمدرسه او حاضر می شد و نذور بقاضی و عطایا بطلبهٔ علوم می بخشید - ابنای جنس او را رگ حسد درجنبش آمد - قاضی شکایت حساد را بمولانا خواجگی نوشت - او در جواب آن این دو بیت قلمی فرمود

(بیت .)

ای پیش ازانکه در قلم آید ثنای تو -

واجب براهل مشرق و مغرب دعای تو *

و بخطاب ملک العلما مباهی ساخته بهمراهی خود برگزید - بعد ورود جونپور چون مکانات بجهی منزل را شکسته عمارات شاهانه بطرز تازه آراسته بدیع المنزل قرار داد - در قرب جوار دولتخانه شاهی برای مولانا مدرسه و مسجد و خانقاه ساخته - در مدرسهٔ او برای استفاده حاضر می شد و نماز پنجگانه در مسجد مولانا عقب او میخواند اجل مولانا را فرصت نداد - در سنه هشت صد هجری فوت کرد نعش اورا بموجب وصیت او از جونپور بلاهور بردند - امیر صدر الدین ولد اکبر مولانا باوجود علم و فضل ثروت ظاهری بسیار بهم رسانید - در عهد سلطنت سلطان مبارک وزیر اعظم وی گردید - چون زمان فرمان روائی سلطان ابراهیم رسید از منصب وزارت معزول شده منزوی گشت - و بعد چندی بحکم سلطان بمکه رفت و همانجا درگذشت - از تصنیفات او شرح کافیهٔ نحو و حاشیهٔ بر شرح عضدی و حاشیه بر تفسیر بیضاوی بنظر مولف درآمده *

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قاضی شهاب الدین دولت آبادی

از اکابر طبقهٔ سلطان ابراهیم شرقی یکی قاضی شهاب الدین دولت آبادی است - مقتدای فضلا و پیشوای علما - معدن عقلیات - مخزن نقلیات - مسند دانشمندان هند و شهرهٔ بلاد عرب و عجم بود - در مآثر الکرام

بحکومت جونپور می پرداخت دوازده کروه جهت پیشوائی رسید - و بسان چاکران فرمان پذیر غاشیه ارادتش بردوش کشید از جلو خانهٔ حصار تا ایوان سلطانی پیاده جلو سواریش کشان برد و در منازل شاهی فرود آورد - دربار بحکم سلطان مولانا را در جایزهٔ تالیفات وی بطلاء مسکوک سنجید و بوی گذرایند - در اندک ایام از یمن قدوم مولانا چهل و چهار مدرسه در شهر جونپور و حوالی آن از مدرسان و طالبان علم آراسته شد - مولانا در سنه هفتصد هشتاد و دو هجری برحمت حق پیوست و بیرون حصار بصوب جنوب مدفون گشت - تصنیفی ازو درین دیار رواج ندارد *

مولانا شرف الدین لاهوری

از مشاهیر طبقهٔ سلطان الشرق مولانا شرف الدین لاهوری است - در طبقات ناصری مذکور است که مولانا شرف الدین لاهوری اشرف الشرفا - و افضل الفضلا - جامع فضائل صوری و معنوی - عالم با عمل و عامل با علم بود - چون در سنه هفصد نود و هفت سلطان محمود شاه خواجه جهان را که وزیر پدر او بود سلطان الشرق خطاب داده بفرمان روائي کشور مشرق برگماشت - او از فرط ارادتی که داشت مولانا را بآرزوی بسیار از لاهور بدهلی طلبیده بحضور سلطان

گورنر جنرل لارڈ مارلیس بهادر دام اقباله پرتو ظهور گیسره گرا یارای که تقدیر را تبدیل تراند کرد *

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فصل دویم

در احوال بعضے فضلاء هر طبقهٔ

مولانا علاء الدین دهلوی

از صنادید طبقهٔ سلطان فیروزشاه مولانا علاءالدین دهلوی است در تاریخ فیروز شاهی مذکور است که مولانا علاءالدین دهلوی از مشاهیر علما و اکابر فضلا بود - سلطان فیروزشاه او را باهتمام تمام جهت تدریس طلبهٔ علوم شهر جونپور دعوت کرد - او بعد انکار بسیار عازم جونپور شد - سلطان کلبهٔ او را بقدوم خود شرف بخشیده نذور فراوان گذرانید - و لوازم سفر را انچه باید و شایان رفعت و شان ملوک باشند بوی بخشید - وقت رخصت اسپ خاص سواری خود پیش کشید - و رکاب گرفته سوار گردانید - مولانا با چهار صد شاگردان خود از دهلی برآمد - سلطان هر یکی را عطایا فرا خور حال وی داده - و امیری ذیشان را برای خدمتگذاری ایشان تا جونپور فرستاده - حکام ممالک محروسه حسب الحکم سلطان تا حد مملکت خود ها باستقبال شتافتند - و خدمتگذاری او را سرمایهٔ سربلندی و افتخار خود ساختند - فتح خان شاهزاده که از طرف پدر

برای تعمیر و تاسیس مدارس مندرسه و مساجد شکستهٔ جونپور و معین نمودن مدرسه درین دارالعلم گذارش نکرد - و الا همگی همت وی مصروف حسنات بود فی‌الفور حکم میداد - چنانچه در کلکته مدرسهٔ عمده آراسته و فضلای زبدهٔ برگزیده جهت تدریس مقرر ساخته - و طلبهٔ علوم را از اطراف طلبیده - علوفهٔ هر یکی بقدر حال وی قرار داده و بپاس رضای وی منشی صدرالدین در موضع بهار و شریعت الله خان عرض بیکی در موضع منگل کوٹ از متعلقات بردوان و نواب منی بیگم مادر مبارک الدوله ناظم بنگاله در مرشد اباد و راجه کلیان سینگه در عظیم اباد مدرسهای بکمال وسعت ساختند - و علما را بصرف مبالغ از قصبات لکهنو طلبیدند و طالبان علوم را از هر سو صلای پرورش دادند - تا در هر مدرسه مجمع عجیب ازین جماعه رو نمود - نواب اصف الدوله نیز بدریافت خواهش گورنر در لکهنو متصل امام‌بارهٔ کلان مدرسهٔ عظیم الشان بنا فرمود - لیکن از رفتن گورنر هیستنگ بولایت توفیق مقرر نمودن مدرسان و طالبان علم نیافت - الحق شهود شاهد هر مقصود موقوف به وقتی و مرهون سعی صاحب دولتی است - چون مشیت ایزدی بر آن جاری شده بود که این تمنا درین دیار بیمن عنایت نواب مستطاب معلی القاب خداوند جاه و جلال فرازندهٔ لوای دولت و اقبال تاج بخش و کشور ستان - فریدون فر سلیمان شان زبدهٔ نولینان مشیر خاص سلطان انگلستان

از کلکته در لکهنو رسیده بتماشای اطوار کار پردازان سرکار نواب هر چهار سرکار را از حیطهٔ تصرف آنها بر اورده گرفت - سزاواران بنارس بپاس رضا جوی راجه چیت سنگهه متوجهه احوال ارباب استحقاق نشدند و اینجماعة در بلیه پریشانی مبتلا ماندند - اخرالامر در سنه یکهزار یکصد نود و شش هجری که گورنرهیستنگ از کلکته جلوه فرمای بنارس شد و چیت سینگهه را بسبب بد کرداری او از آن ضلع بدرکرده صلاے عام داد - و عموم برایا را ببذل و العام از خود خرشنود ساخت - هرکه بر در دولت وی رجوع آورده از خوان احسان وی بهره برد - جهت دادرسی غربای این ضلع عدالت درشهر بنارس مقرر کرده - و علی ابراهیم خان را حاکم عدالت و علما را از اطراف طلبیده جهت فتوی و تدریس مامور نموده - و علوفهٔ هریکی فرا خور حال وی تجویز فرموده هرکه بوساطت یکی از مصاحبانش از حال خود اگاه کرده کامی که مرکوز خاطرش داشت فی الحال یافت - اکثر رفیقانش جاگیرات سیر حاصل یافتند - و بسے مترددان در دولتش بعطیهٔ علوفه و اقطاع سر بلند شدند - از ارباب استحقاق هرچهار سرکار که معاش انها مسدود بود از در ماندگی احدی در خود یارای استغاثه نیافت - بعد از انکه هر چهار سرکار در تعهد راجه مهیب نراین درآمد این خبر بگوش حق نیوش گورنر جنرل رسید - دریای رحمت بجوش آمد - سی و سه هزار روپیه نقد از خزانه کمپنی در عیوض مواضع التمغا و جاگیر بانجماعه تفضل فرمود افسوس که انوقت کسے

گوارا نکرد - بعد چندی هما نجا درگذشت - بعد فوت سعادتخان
چون ابوالمنصور خان بجای او نشست همان شیوهٔ بیدادی
را در حق غربای این ضلع جاری داشت - بلکه بقول شخصی

مصرع

هر که آمد بران مزید کرد

تمکین خان خواجه سرا نائب نواب ازجاگیرات منصبداران
که حاضر حضور زی بودند متعرض شده اکثری را ضبط و بسیاری
را ترقیر قرار داد - در عهد نواب شجاع الدوله این بلا عام گردید -
و در تمامی ممالک محروسه بر عام و خاص علی العموم رسید -
چون شجاع الدوله از فوج صاحبان انگریز فرار نمود و مستر عمارتهٔ
جهة انتظام هر چهار سرکار مامور گردید وظایف و اقطاع همه غربا
را واگذاشت - در همون سال لارد کلیف بهادر بعد مصالحه
این سرکارات را بنواب بخشید - کار پردازان سرکارش همان بیدادی
پیش اوردند - و بیچارگان را هنوز بکام دل نارسیده ناکام ساختند -
چون درسنه یکهزار و یکصد و هشتاد و هفت هجری
نواب شجاع الدوله درگذشت و نواب اصف الدوله برمسند
وزارت نشست فی الفور جهت واگذاشت معاش غربای تمامی
ممالک محروسه بوساطت مختار الدوله عاملان هر ضلع را احکام
نوشت - ناگهان ایلچ خان مانع الخیر شده وحیلها برپا کرده
ازین فیضرسانی باز داشت . درهما نزمان مستر جان برشتو

خود مخدوم الملک یا کسی از خویشانش باستقبال وی بر آید که باتفاق او از فیل فرود آمده در خانقاه او جلوه‌گر شود - چون از طرف شیخ صدای بر نخواست و احدی بر نیامد همیکه شاخها بریده شد نواب بکمال غضب و غصه از آنجا روان گردید - و بامصاحبان همعنان فرمود که مشایخان این شهر بسبب مالداری خود را بلکه خدا را فراموش کرده - همینکه داخل سرادق شد حکم ضبطی وظایف و اقطاعات تمامی خانوادهای قدیم و جدید نمود التمغا و جا گیر مشایخان و مدرسان و وظایف و ادرار طلبا و فقرا هر چه بود تمام و کمال مسدود گردید - تنگی معش سکنه شهر را از کسب علم بازداشت - و طالبان علوم را که از جابجا فراهم آمده بودند بے مالیگی در بدر ساخت - و مشایخان و مدرسان بطلب معش از مدارس و خانقاه بر آمدند - مدارس مندرس و خانقاه خرابه خانهٔ بوم و شغال شدند - مخدوم الملک به امید قدردانی سلطان بشاهجهان آباد رفت - معتقداش سلطان را از احوال او اگاه کردند - بادشاه جهت واگذاشت معش ارباب استحقاق جونپور فرمان داد - سعادتخان که از آنجماعه غبار خاطر داشت شرح کبر و نخوت این بزرگان را داستان داستان معروض نمود *

و در صورت ناگزیر فرو منها فرمودن یک لک بست و پنجهزار روپیه از مالگذاری سرکار جونپور گذرانید بادشاه بادراک نارضامندی سعادتخان ازین امر باز مانده از شیخ فردالتمغا او را طلبید - شیخ را حمیت و غیرت جوانمردی دامنگیر شد - رتنها خوری

میفرمود و بدارالعلم موسوم مینمود - القصه شهر جونپور از عهد سلطان
فیروز شاه تا آخر سلطنت محمد شاه - که ختم السلاطین است در
هر طبقه مجمع فضلا و مرجع طلبا بود - پیوسته فرامین سلاطین
بحکام جونپور جهت تعظیم و توقیر علما و مشایخان میرسید - صدر
و بخشی جهة محافظت مدد معاش و حفظ مرتبهٔ این بزرگان
مامور میگردیدند - وقایع نگار که از حضور سلاطین جهت ترقیم
سوانح جونپور مقرر میشدند-در هر مدرسه وخانقاه حاضر شده کوایف
هرمدرسه و خانقاه دریافته مینوشتند - پادشاهان هر عهد بعد
ادراک مداخل و مخارج هر مدرس و مشایخ بقدر حال وی در
وظیف و اقطاعات او می افزودند - شاهزادها و امرا که اربنطرف
میگذشتند صرف براے استرضای سلاطین معتقدانه در هر مدرسه
و خانقاه حاضر میشدند - و نذور فراوان میگذرانیدند - تا در عهد
سلطنت محمد شاه نواب برهان الملک سعادتخان نیشاپوری را
صوبه اوده و سرکارات بنارس و جونپور مقرر گشته - نواب بعد انتظام
مهمات صوبه اوده در سنه یکهزار و یکصد و چهل و هفت هجری
وارد جونپور گردید مشایخان و مدرسان این بلده که عادتی
ملازمت حکام نبردند بعادت معهوده احدی از ینجماعة بردر دولت
وی حاضر نشد - اتفاقاً روزی نواب خود بعزم ملاقات مخدوم
الملک شیخ غلام غوث که سر آمد مشایخان آنوقت بود سوار شد
قضا را در قرب و جوار خانقاه وی درختی بود که شاخهای آن از
عبور فیل سواری مزاحم شدند - تا حاضر آمدن تبرداران و تراشیدن
آن شاخها نواب در همانجا توقف فرمود - همانا مترقب بود که

صوبهٔ اودهه و صوبه الهآباد که در هرشهر و قریهٔ هر دو صوبه مدارس و جلسهٔ علوم و خانقاهات ومساجد از معلمین کمالات و فنون آراسته شده و در هر مدرسه و خانقاه صدها طالبان علوم و کاسبان فیوض

نعرهٔ هل من مزید میزنند -

از متعلقات صوبهٔ اله آباد شهری است که سلطان فیروز دهلوی آنرا در سنه هفتصد و هفتاد و در بنا نهاده و بجونپور موسوم ساخته - در عهد سلاطین شرقیه دارالسلطنت گردیده - صدها مساجد و مدارس در ارک شهر و حوالی آن بنا یافته - و علما و فقرا از اقالیم در ان بلده رسیده - از سلاطین و حکام شهر براے هریکی وظائف و التمغه و جاگیر مقرر شده تا بفراغ خاطر مدرسان بتدریس طالبان و مشایخان بتعلم و تربیت کاسبان می پردازند - و طلبهٔ علوم که از دیار دوردست جوق جوق می‌آیند ارباب مدارس و خانقاهات برغم یکدگر درعزت و احترام انها میکوشند - شهنشاه ایران شاه طهماسب مرحوم از سلطان الهند امیر همایون درنخستین ملاقات از فضلای جونپور پرسید - و بادراک کثرت و انبوه علماء درآندیار بر ویرانی شهر شیراز متحیر گردید و همانروز کارپردازان سلطنت جهت تاسیس مدارس شیراز و تعظیم و توقیر علماے آن شهر فرمان داد - درشهر اصفهان وحوالی آن نیز مدارس و خانقاهات بنا نمود - و علما را بتعلم و تدریس طالبان مامور فرمود - در تاریخ شاهجهانی مرقوم است که حضرت صاحبقران شاه جهان بادشاه شهر جونپور را شیراز هند

این رساله را تذکرة العلماء
نام نهادم و برسه فصل و خاتمه قرار دادم

فصل اول

در بعضے حالات بلدۂ جونپور

فصل دویم

در احوال بعضے فضلاء هر طبقة

فصل سیوم

در تاسیس مدرسه در جونپور و تدبیر فراهم آمدن طالبان علم و کاسبان کمال درین بلده

خاتمه

در بیان شمۂ از حالات مولف و اختتام کلام بدعای دولت ابد مدت خداوند جهان و جهانیان

———:*:———

فصل اول

در بیان بعضے حالات بلدۂ جونپور

این شهر از بدو بنا معدن علم و مخزن فضل و کمال است - ملا محمد اصفهانی در سیر الملوک می نگارد که تمامی صوبجات هندوستان منشای دانشمندان و مولد صاحب کمالان اند - خصوصاً

خردمندان - قیمت شناس گوهر همت رادان - گره کشائی کار فرو بستگان - مرهم بند ناسور دلخستگان - صاحب دل روشن رای جان بخش جوان پیرای مشیر بدیران سلطنت و ریاست - موسس ارکان دولت و حشمت - زبدهٔ نوئینان عظیم الشان مشیر حاضر حضور فیض معمور بادشاه کیوان بارگاه انگلستان - اشرف الاشراف ناظم ممالک محروسهٔ کشور هندوستان نواب معلی القاب گورنر جنرل لارڈ مارکویس ولزلے بهادر که سایهٔ خداوندیش بر فرق ساکنان هفت اقلیم مبسوط باد سامعه افروز گردید - و نوید قدردانی علماء - و جوهر شناسی فضلاء - ازان خداوند تاج بخش کشورستان - فریدون فر سکندر شان - بگوش هوشم رسید - خواستم که بوسیلهٔ ذکر جمیل علمای دین شرف حضورش دریابم - و مورد التفات و تفضلات عالیش باشم - حکایت ملخ و مور را نصب‌العین ساخته شمهٔ از احوال بلدهٔ جونپور که دارالعلم و منشای علماست درایف فضلای هر عهد این بلده در سلک تحریر کشیده در بارگاه عالیش حاضر اوردم - اکنون امید از آندارم که این کمترین هدیه در حیز قبول شرف وصول یابد *

(بیت)

عیب است ولیکن هنر است از موری -
پای ملخی پیش سلیمان بردن *

بسم الله الرحمن الرحیم

تمهید

سپاس عالم الغیب از احاطۂ تحریر و تقریر علمای سحربیان بیرون ست - و از جرش وخررش فقـراء با عز و شان افزون - حاوی جمیع علوم ظاهر و باطن باصد جهان عرفان بعدم ادراک اعتراف نمود - و از احصای این رموز لب باعتذار کشود صلی الله علیـه و علی اله اجمعین ـــ اما بعد میگوید فقیر خیرالدین محمد که جهان آفرین جل شانه عالم را باسلوبے بدیع و ترتیبے انیق آوریده - و فضیلت علم و فضل را بر جمیع فضایل صوری و معنوی برگزیده - سلاطین هر کشور را که نمونۂ قدرت کامله رے اند بر تعظیم و توقیر این گروه آفریده - و تخم محبت اینجماعت را سرمایۂ نجات آراسته در مزرعه سینهای ایشان کاشته - ازینجاست که سران هر ملت و سرداران هر مذهب علی‌الخصوص سرروان انگریز بهادر در هر باب اعزاز و احترام ارباب علم و فضل میفرمایند - و علمای غیر مذهب را از جهلای مذهب خود بهتر می شمارند - بنابر آن درینولا که صیت قدوم مالک رقاب امم - صاحب سیف و قلم - فرزندۂ گوهر بخت و اقبال - فرازندۂ پایۂ حشمت و جلال - قدردان جوهر

فہرست مضامین

تذکرۃ العلما

مصنفۂ خیرالدین محمد جونپوری



صفحہ

تذكرة العلماء

مصنفه

مولانا خير الدين محمد جونپوری

که بر سنه ۱۲۱۶ هجری مطابق ۱۸۰۱ میلادی باتمام رسید
و حالا در سنه ۱۳۵۲ هجری مطابق ۱۹۳۴ عیسوی

بسعی و تصحیح

محمد ثناء الله ام-اے
پروفیسر عربی و فارسی پریسیڈنسی کالج کلکته

بحلیهٔ طبع آراسته گردید

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مهتمم و ناشر احقر الانام ابو الفیض اینڈ کو
نمبر ۱۶ خیات خان لین کلکته

مطبع الطافی پریس نمبر ۳۳ بنیاپوکهر روڈ کلکته